



In the name of Allah: the Compassionate, the Merciful

سورة مریم

MARYAM

Name

It takes its name from v. 16.

Period of Revelation

It was revealed before the Migration to Habash. We learn from authentic Traditions that Hadrat Ja'afar recited vv. 1-40 of this Surah in the court of Negus when he called the migrants to his court.

Historical Background

We have already briefly referred to the conditions of that period in the introduction to Surah Al-Kahf. Here we shall give rather fuller details of the same conditions, which will be helpful in grasping the meaning of this Surah and the other Surahs of the period. When the chiefs of the Quraish felt that they had failed to suppress the Islamic movement by ridicule, sarcasm, and by holding out promises and threats and by making false accusations, they resorted to persecution, beating and economic pressure. They would catch hold of the new Muslims of their clans and persecute them, starve them and would even inflict physical torture on them in order to coerce them to give up Islam. The most pitiful victims of their persecution were the poor people and the slaves and the proteges of the Quraish. They were beaten black and blue, were imprisoned and kept thirsty and hungry and were dragged on the burning sands of Makkah. The people would get work from the professional labourers but would not pay them their wages. As an instance we give below the story of Hadrat Khabbab bin Arat, which is given in *Bukhari* and *Muslim*:

"I used to work as a blacksmith in Makkah. Once I did some work for As bin Wa'il. When I went to ask for my wages, he said, 'I will not pay your wages unless you disown Muhammad'."

In the same connection Hadrat Khabbab says, "One day the Holy Prophet was sitting in the shadow of the Ka'abah. I went to him and said, 'O Messenger of Allah, now persecution has gone to its

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extreme; why do you not pray to Allah (for relief)?' At this the Holy Prophet was greatly moved. He said, 'The believers before you were persecuted much more than you. Their bones were scraped with combs of iron and their heads were cut with saws, but still they did not give up their Faith. I assure you that Allah will fulfill this Mission, and there will come a period of such peace that one would travel from Sanna to Hadramaut, and he will have no fear from anyone, save Allah. But you people have already become impatient'." (*Bukhari*)

When the conditions became unbearable, the Holy Prophet, in the month of Rajab of the fifth year of Prophethood, gave advice to his Companions to this effect: "You may well migrate to Habash, for there is a king, who does not allow any kind of injustice to anyone, and there is good in his land. You should remain there till the time that Allah provides a remedy for your affliction".

Accordingly, at first, eleven men and four women left for Habash. The Quraish pursued them up to the coast but fortunately they got a timely boat for Habash at the sea-port of Shu'aibah, and they escaped attest. Then after a few months, other people migrated to Habash and their number rose to eighty-three men and eleven women of the Quraish and seven non-Quraish. After this, only forty persons were left with the Holy Prophet at Makkah.

There was a great hue and cry in Makkah after this Migration, for every family of the Quraish was adversely affected by this. There was hardly a family of the Quraish which did not lose a son, a son-in-law, a daughter, a brother or a sister. For instance, there were among the Migrants the near relatives of Abu Jahl, Abu Sufyan and other chief of the Quraish who were notorious for their persecution of the Muslims. As a result of this, some of them became even more bitter in their enmity of Islam, while there were others who were so moved by this that they embraced Islam. For instance, this Migration left a deep mark on Hadrat Umar. One of his relatives, Laila, daughter of Hathmah, says, "I was packing my luggage for Migration, while my husband, Amr bin Rabiy'ah, had gone out. In the meantime Umar came there and began to watch me, while I was engaged in preparation for the journey. Then he said, 'Are you also going to migrate?' I answered, 'Yes by God, you people have persecuted us much. But the wide earth of Allah is open for us. Now we are going to a place where Allah will grant us peace'. At this, I noticed such signs of emotion on the face of Umar as I had never seen before. He simply said, 'May God be with you' and went away."

After the migration, the Quraish held consultations, and decided to send Abdullah bin Abi Rabiy'ah, half brother of Abu Jahl, and Amr bin As to Habash with precious gifts so as to persuade Negus to send the migrants back to Makkah. Hadrat Umm Salmah (a wife of the Holy Prophet), who was among the migrants, has related this part of the story in detail. She says, "When these two clever statesmen of the Quraish reached Habash, they distributed the gifts among the courtiers of the King and persuaded them to recommend strongly to him to send the migrants back. Then they saw Negus himself and, presenting rich gifts to him, said, "Some headstrong brats of our city have come to your land and our chiefs have sent us to you with the request that you may kindly send them back. These brats have forsaken our faith and have not embraced your faith either, but have invented a new faith". As soon as they had finished their speech, all the courtiers recommended their case, saying, "We should send such people back to their city for their people know them better. It is not proper for us to keep them here". At this the King was annoyed and said, "I am not going to give them back without proper enquiry. As these people have put their trust in my country rather than in any other country and have come here to take shelter, I will not betray them. At first I will send for them and investigate into the allegations these people have made against them. Then I will make my final

decision". Accordingly, the King sent for the Companions of the Holy Prophet and asked them to come to his court.

When the migrants received the message of the King, they assembled and held consultations as to what they should say to the King. At last they came to this unanimous decision: "We will present before the King the teachings of the Holy Prophet without adding anything to or withholding anything from them and leave it to him whether he lets us remain here or turns us out of his country". When they came to the court, the King put this problem abruptly before them: "I understand that you have given up the faith of your own people and have neither embraced my faith nor any other existing faith. I would like to know what your new faith is." At this, Jafar bin Abi Talib, on behalf of the migrants, made an extempore speech to this effect: "O King! We were sunk deep in ignorance and had become very corrupt; then Muhammad (Allah's peace be upon him) came to us as a Messenger of God, and did his best to reform us. But the Quraish began to persecute his followers, so we have come to your country in the hope that here we will be free from persecution". After his speech, the King said, "Please recite a piece of the Revelation which has been sent down by God to your Prophet". In response, Hadrat Jafar recited that portion of Surah Maryam which relates the story of Prophets John and Jesus (Allah's peace be upon them). The King listened to it and wept, so much so that his beard became wet with tears. When Hadrat Jafar finished the recital, he said: "Most surely this Revelation and the Message of Jesus have come from the same source. By God I will not give you up into the hands of these people".

Next day `Amr bin `As went to Negus and said, "Please send for them again and ask them concerning the creed they hold about Jesus, the son of Mary, for they say a horrible thing about him". The King again sent for the migrants, who had already learnt about the scheme of Amr. They again sat together and held consultations in regard to the answer they should give to the King, if he asked about the belief they held about Prophet Jesus. Though this was a very critical situation and all of them were uneasy about it, they decided that they would say the same thing that Allah and His Messenger had taught them. Accordingly, when they went to the court, the King put them the question that had been suggested by Amr bin As. So Jafar bin Abi Talib stood up and answered without the least hesitation: "He was a Servant of Allah and His Messenger. He was a Spirit and a Word of Allah which had been sent to virgin Mary." At this the King picked up a straw from the ground and said, 'Bye God, Jesus was not worth this straw more than what you have said about him.' After this the King returned the gifts sent by the Quraish, saying, "I do not take any bribe". Then he said to the migrants, "You are allowed to stay here in perfect peace."

Theme and Subject

Keeping in view this historical background, it becomes quite obvious that this Surah was sent down to serve the migrants as a "provision" for their journey to Habash, as if to say, "Though you are leaving your country as persecuted emigrants to a Christian country, you should not in the least hide anything from the teachings you have received. There- fore you should plainly say to the Christians that Prophet Jesus was not the son of God."

After relating the story of Prophets John and Jesus in vv. 1-40, the story of Prophet Abraham has been related (vv. 41-50) also for the benefit of the Migrants for he also had been forced like them to leave his country by the persecution of his father, his family and his country men. On the one hand, this meant to console the Emigrants that they were following the footsteps of Prophet Abraham and

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would attain the same good end as that Prophet did. On the other hand, it meant to warn the disbeliever, of Makkah that they should note it well that they were in the position of the cruel people who had persecuted their forefather and leader, Abraham, while the Muslim Emigrants were in the position of Prophet Abraham himself.

Then the mention of the other Prophets has been made in vv. 51-65 with a view to impress that Muhammad (Allah's peace be upon him) had brought the same way of Life that had been brought by the former Prophets but their followers had become corrupt and adopted wrong ways.

In the concluding passage (vv. 66-98), a strong criticism has been made of the evil ways of the disbelievers of Makkah, while the Believers have been given the good news that they would come out successful and become the beloved of the people, in spite of the worst efforts of the enemies of the Truth.

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﴿1﴾ کھیعص

			Kaf-Ha-Ya-Ain-Sad	کھیعص
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Translit	<i>Kāf-Hā-Yā-`Ayn-Şād</i>				
AhmedAli				کھیعص	○
Jalandhry				کھیعص	
YusufAli	Kaf. Ha. Ya. `Ayn. Sad.				
M.Khan	Kâf→ Hâ→ Yâ→ Aîn→ Sâd. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].				
Pickthal	Kaf. Ha. Ya. A'in. Sad.				
Shakir	Kaf Ha Ya Ain Suad.				

﴿2﴾ ذکر رحمت ربک عبده زکریا

(of) your Lord	ربک	(of) the Mercy	رحمت	A mention	ذکر
		zakariyya	زکریاً	(to) His slave	عبدہ

Translit	<i>Dhikru Rahmati Rabbika `Abduhu Zakariyā</i>				
AhmedAli			یہ تیرے رب کی مہباني کا ذکر ہے جو اس کے بندے زکریا پر ہوتی		
Jalandhry			(یہ) تمہارے پورا دگار کی مہباني کا بیان (ہے جو اس نے) اپنے بندے زکریا پر (کی تھی)		
YusufAli	(This is) a recital of the Mercy of thy Lord to His Servant Zakariya.				
M.Khan	(This is) a mention of the mercy of your Lord to His slave Zakariyya (Zachariah).				
Pickthal	A mention of the mercy of thy Lord unto His servant Zachariah.				
Shakir	A mention of the mercy of your Lord to His servant Zakariya.				

﴿3﴾ إِذْ نَادَ رَبَّهُ نِدَاءً خَفِيًّا

To his Lord (Allah)	رب	He called out	نَادَى	When	إِذْ
		In secret	خفیاً	A call	نِدَاءً

Translit	<i>'Idh Nādā Rabbahu Nidā'an Khafīyān</i>				
AhmedAli			جب اس نے اپنے رب کو غمیب آواز سے پکارا		
Jalandhry			جب انہوں نے اپنے پورا دگار کو دبی آواز سے پکارا		
YusufAli	Behold! He cried to his Lord in secret				
M.Khan	When he called out his Lord (Allâh) a call in secret.				
Pickthal	When he cried unto his Lord a cry in secret,				

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Shakir When he called upon his Lord in a low voice,

فَالْ رَبِّ إِنِّي وَهَنَ الْعَظُمُ مِنِي وَأَشْتَعَلَ الرَّأْسُ شَيْئًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيقًا ﴿٤﴾

Indeed I	إِنِّي	O my Lord	رَبِّ	He said	قَالَ
Of me	مِنِّي	Bones	الْعَظُمُ	Have grown feeble	وَهَنَ
Grey (hair)	شَيْئًا	Head	الرَّأْسُ	And has turned	وَأَشْتَعَلَ
In my invocation to You	بِدُعَائِكَ	I have been	أَكُنْ	And not	وَلَمْ
		unblessed	شَقِيقًا	O my Lord	رَبِّ

Translit	<i>Qāla Rabbi 'Innī Wahana Al-'Ażmu Minnī Wa Ashta`ala Ar-Ra'su Shaybāan Wa Lam 'Akun Bidu 'ā'ika Rabbi Shaqīyāan</i>
AhmedAli	کماںے رب میرے بڑیاں کمزور ہو گئی میں اور سر میں بڑھا پچھنے لگا ہے اور میرے رب تجھے سے مانگ کر میں کچھی محروم نہیں ہوا
Jalandhry	(اور) کماکے اے میرے پور دگار میرے بڑیاں بڑھاپے کے سبب کمزور ہو گئی میں اور سر (ہے کے) بڑھاپے (کی وجہ سے) شعلہ مارنے لگا ہے اور اے میرے پور دگار میں تجھے سے مانگ کر کچھی محروم نہیں رہا
YusufAli	Praying: "O my Lord! Infirm indeed are my bones, and the hair of my head doth glisten with grey: but never am I unblest O my Lord, in my prayer to Thee!"
M.Khan	He said: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, And I have never been unblest in my invocation to You, O my Lord!"
Pickthal	Saying: My Lord! Lo! the bones of me wax feeble and my head is shining with grey hair, and I have never been unblest in prayer to Thee, my Lord.
Shakir	He said: My Lord! surely my bones are weakened and my head flares with hoariness, and, my Lord! I have never been unsuccessful in my prayer to Thee:

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ﴿٥﴾

My relatives	الْمَوَالِيَ	I fear	خِفْتُ	And verily I	وَإِنِّي
My wife	امْرَأَتِي	And is	وَكَانَتِ	After me	مِنْ وَرَائِي
Me	لِي	So give	فَهَبْ	Barren	عَاقِرًا
An heir	وَلِيًّا	Yourself	لَدُنْكَ	from	مِنْ

Translit	<i>Wa 'Innī Khiftu Al-Mawāliya Min Warā'ti Wa Kānati Amra'atī 'Āqirāan Fahab Lī Min Ladunka Walīyāan</i>
AhmedAli	اور بے شک میں اپنے بعد اپنے رشتہ داروں سے ڈرتا ہوں اور میری بیوی بانجھے پس تو اپنے ہاں سے ایک وارث عطا کر
Jalandhry	اور میں اپنے بعد اپنے بھائی بندوں سے ڈرتا ہوں اور میری بیوی بانجھے تو مجھے اپنے پاس سے ایک وارث عطا فرمایا
YusufAli	"Now I fear (what) my relatives (and colleagues) (will do) after me: but my wife is barren: so give me an heir as from Thyself—
M.Khan	"And Verily, I fear my relatives after me, since my wife is barren. So give me from Yourself an heir,
Pickthal	Lo! I fear my kinsfolk after me, since my wife is barren. Oh, give me from Thy presence a successor

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Shakir And surely I fear my cousins after me, and my wife is barren, therefore grant me from Thyself an heir,

﴿٦﴾ يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبًّا رَّضِيًّا

From	مِنْ	And inherit	وَيَرِثُ	He shall inherit me	يَرِثُنِي
And make him	وَاجْعَلْهُ	(of) Jocob (Ya'qub)	يَعْقُوبَ	The family	آلِ
		Satisfied, pleased	رَضِيًّا	(my) Lord	ربًّا

Translit	<i>Yarithunī Wa Yarithu Min 'Āli Ya'qūba Wa Aj`alhu Rabbi Radīyān</i>
AhmedAli	جو میرے اور یعقوب کے خاندان کا بھی وارث ہو اور میرے رب اے پسندیدہ بنا
Jalandhry	جو میرے اولاد یعقوب کی میراث کا مالک ہو۔ اور (اے) میرے پروردگار اس کو خوش الطوار بنا یو
YusufAli	"(One that) will (truly) represent me, and represent the posterity of Jacob; and make him, O my Lord! one with whom Thou art well-pleased!"
M.Khan	"Who shall inherit me, and inherit (also) the posterity of Ya'qûb (Jacob) (inheritance of the religious knowledge and Prophethood, not wealth). And make him, my Lord, one with whom You are Well-pleased!"
Pickthal	Who shall inherit of me and inherit (also) of the house of Jacob. And make him, my Lord, acceptable (unto Thee).
Shakir	Who should inherit me and inherit from the children of Yaqoub, and make him, my Lord, one in whom Thou art well pleased.

﴿٧﴾ يَا زَكَرِيَا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلٍ سَمِيًّا

Give you the glad tidings	نُبَشِّرُكَ	Verily We	إِنَّا	O Zakariyya	يَا زَكَرِيَا
Yahya (John)	يَحْيَى	His name (will be)	اسْمُهُ	Of a son	بِغُلَامٍ
(for) him	لَهُ	We have given	نَجْعَلْ	Not	لَمْ
		(that) name	سَمِيًّا	before	مِنْ قَبْلٍ

Translit	<i>Yā Zakarīyā 'Innā Nubashshiruka Bighulāmin Asmuhu Yahyā Lam Naj`al Lahu Min Qablu Samīyān</i>
AhmedAli	اے زکریا بے شک ہم تجھے ایک لڑکے کی خوبخبری دیتے میں جس کا نام یعنی ہو گا اس سے پہلے ہم نے اس نام کا کوئی پیدا نہیں کیا
Jalandhry	اے زکریا ہم تم کو ایک لڑکے کی بشارت دیتے میں جس کا نام یعنی ہے۔ اس سے پہلے ہم نے اس نام کا کوئی شخص پیدا نہیں کیا
YusufAli	(His prayer was answered): "O Zakariyya! We give thee good news of a son: his name shall be Yahya: on none by that name have We conferred distinction before."
M.Khan	(Allâh said) "O Zakariyya (Zachariah)! Verily, We give you the glad tidings of a son, Whose name will be Yahya (John). We have given that name to none before (him)."
Pickthal	(It was said unto him): O Zachariah! Lo! We bring thee tidings of a son whose name is John; we have given the same name to none before (him).
Shakir	O Zakariyya! surely We give you good news of a boy whose name shall be Yahya: We have not made before anyone his equal.

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قَالَ رَبِّ أَنِّي يَكُونُ لِي غُلَامٌ وَكَانَتْ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِّيَا ﴿٨﴾

How	أَنَّىٰ	My Lord	رَبِّ	He said	قَالَ
A son	غُلَامٌ	I have	لِي	Can	يَكُونُ
Barren	عَاقِرًا	My wife	امْرَأَتِي	While is	وَكَانَتِ
(from)	مِنَ	I have reached	بَلَغْتُ	And indeed	وَقَدْ
		extreme	عِتِّيَا	Old age	الْكِبَرِ

Translit	<i>Qāla Rabbi 'Anná Yakūnu Lī Ghulāmun Wa Kānat Amra'atī 'Āqirāan Wa Qad Balaghtu MinaAl-Kibari 'Itīyāan</i>
AhmedAli	کما میرے رب میرے لیے لوگا کہاں سے ہو گا حالانکہ میری بیوی بانجھے ہے اور میں بڑھاپے میں اتنا دب کو پچ گلیا ہوں
Jalandhry	انہوں نے کہا پورا دگار میرے ہاں کس طرح لوگا ہو گا۔ جس حال میں میری بیوی بانجھے ہے اور میں بڑھاپے کی اتنا کو پچ گلیا ہوں
YusufAli	He said: "O my Lord! How shall I have a son, when my wife is barren and I have grown quite decrepit from old age?"
M.Khan	He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."
Pickthal	He said: My Lord! How can I have a son when my wife is barren and I have reached infirm old age?
Shakir	He said: O my Lord! when shall I have a son, and my wife is barren, and I myself have reached indeed the extreme degree of old age?

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيْنَ وَقَدْ خَلَقْتُكَ مِنْ قَبْلٍ وَلَمْ تَكُ شَيْئًا ﴿٩﴾

Says (said)	قَالَ	So	كَذَلِكَ	He said	قَالَ
For Me	عَلَيَّ	It is	هُوَ	Your Lord	رَبُّكَ
I have created you	خَلَقْتُكَ	And certainly	وَقَدْ	Easy	هَيْنَ
You were	تَكُ	When not	وَلَمْ	Before	مِنْ قَبْلٍ
				anyting	شَيْئًا

Translit	<i>Qāla Kadħalika Qāla Rabbuka Huwa `Alayya Hayyinun Wa Qad Khalaqtuka Min Qablu Wa Lam Taku Shay'āan</i>
AhmedAli	کما ایسا ہی ہو گا تیرے رب نے کہا ہے وہ مجھ پر آسان ہے اور میں نے تجھے اس سے پہلے پیدا کیا حالانکہ تو کوئی چیز نہ تھا
Jalandhry	علم ہوا کہ اسی طرح (ہو گا) تمہارے پورا دگار نے فرمایا ہے کہ مجھے یہ آسان ہے اور میں پہلے تم کو بھی تو پیدا کر کچا ہوں اور تم کچھ چیز نہ تھے
YusufAli	He said: "So (it will be): thy Lord saith, 'That is easy for Me: I did indeed create thee before, when thou hadst been nothing!'"
M.Khan	He said: "So (it will be). Your Lord says; It is easy for Me. Certainly I have created you before, when you had been nothing!"
Pickthal	He said: So (it will be). Thy Lord saith: It is easy for Me, even as I created thee before, when thou wast naught.
Shakir	He said: So shall it be, your Lord says: It is easy to Me, and indeed I created you before, when you were nothing.

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﴿10﴾ قَالَ رَبٌّ اجْعَلْ لِي آيَةً ۝ قَالَ آيُّكَ أَلَا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴾

Appoint (make)	اجْعَلْ	My Lord	رَبٌّ	By (Zakariyya) said	قَالَ
He said	قَالَ	A sign	آيَةً ۝	For me	لِي
You shall speak	تُكَلِّمَ	That not	أَلَا	Your sign (is)	آيُّكَ
Nights	لَيَالٍ	For three	ثَلَاثَ	Unto mankind	النَّاسَ
				together	سَوِيًّا

Translit	<i>Qāla Rabbi Aj`al Lī 'Āyatān Qāla 'Āyatuka 'Allā Tukallima An-Nāsa Thalātha LayālinSawīyāan</i>
AhmedAli	کما میرے رب میرے لئے کوئی نشانی مقرر کہا تیری نشانی یہ ہے کہ تو تین رات تک مسلسل لوگوں سے بات نہیں کر سکے گا
Jalandhry	کما کہ پورا دگار میرے لئے کوئی نشانی مقرر فرمایا۔ فرمایا نشانی یہ ہے کہ تم صحیح و سالم ہو کرتین (رات دن) لوگوں سے بات نہ کر سکو گے
YusufAli	(Zakariya) said "O my Lord! Give me a Sign." "Thy Sign", was the answer "shall be that thou shalt speak to no man for three nights, although thou art not dumb."
M.Khan	[Zakariyya (Zachariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect."
Pickthal	He said: My Lord! Appoint for me some token. He said: Thy token is that thou, with no bodily defect, shalt not speak unto mankind three nights.
Shakir	He said: My Lord! give me a sign. He said: Your sign is that you will not be able to speak to the people three nights while in sound health.

﴿11﴾ فَخَرَجَ عَلَىٰ قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا

His people	قَوْمُهُ	(on) to	عَلَىٰ	So he came out	فَخَرَجَ
Then he told by signs	فَأَوْحَىٰ	The praying place or private room	الْمِحْرَابِ	From	مِنَ
Glorify (Allah)	سَبِّحُوا	To	أَنْ	Them	إِلَيْهِمْ
		And in the afternoon (night)	وَعَشِيًّا	In the morning	بُكْرَةً

Translit	<i>Fakharaja `Alá Qawmihi Mina Al-Mihrābi Fa'awhá 'Ilayhim 'An Sabbihū Bukratan Wa 'Ashiyāan</i>
AhmedAli	پھر جوہ سے نکل کر اپنی قوم کے پاس آئے اور انہیں اشارہ سے کما کہ تم صح و شام ند کی لیچ کیا کرو
Jalandhry	پھر وہ (عبادت کے) جگے سے نکل کر اپنی قوم کے پاس آئے تو ان سے اشارے سے کما کہ صح و شام (ند کو) یاد کرتے رہو
YusufAli	So Zakariya came out to his people from his chamber: he told them by signs to celebrate Allah's praises in the morning and in the evening.
M.Khan	Then he came out to his people from Al-Mihrâb (a praying place or a private room), he told them by signs to glorify Allâh's Praises in the morning and in the afternoon.
Pickthal	Then he came forth unto his people from the sanctuary, and signified to them: Glorify your Lord at break of day and fall of night.
Shakir	So he went forth to his people from his place of worship, then he made known to them that they should glorify (Allah) morning and evening.

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يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ ۖ وَآتِنَاهُ الْحُكْمَ صَبِّيًّا ۚ ﴿١٢﴾

The Scripture	الْكِتَابَ	Hold	خُذِ	O Yahya (John)	يَا يَحْيَىٰ
Wisdom	الْحُكْمُ	And We gave him	وَآتَيْنَاهُ	With strength	بِقُوَّةٍ ۖ
				While a child	صَبِّيًّا

Translit	<i>Yā Yaḥyā Khudhi Al-Kitāba Biqūwatin Wa 'Ātaynāhu Al-Ḥukma Ṣabīyāan</i>
AhmedAli	اے میخی کتاب کو مصنبوٹی سے پکڑ اور ہم نے اسے بچپن ہی میں حکمت عطا کی
Jalandhry	اے میخی (یہاری) کتاب کو زور سے پکڑے رہو۔ اور ہم نے ان کو لے کچپن میں دانائی عطا فرمائی تھی
YusufAli	(To his son came the command): "O Yahya! Take hold of the Book with might": and We gave him wisdom even as a youth.
M.Khan	(It was said to his son): "O Yahya (John)! Hold fast the Scripture [the Taurāt (Torah)]." And We gave him wisdom while yet a child.
Pickthal	(And it was said unto his son): O John! Hold fast the Scripture. And we gave him wisdom when a child,
Shakir	O Yahya! take hold of the Book with strength, and We granted him wisdom while yet a child

وَحَنَانًا مِنْ لَدُنَّا وَزَكَاءً ۖ وَكَانَ تَقِيًّا ۚ ﴿١٣﴾

Us	لَدُنَّا	From	مِنْ	And compassion	وَحَنَانًا
righteous	تَقِيًّا	And he was	وَكَانَ	And (made him) pure from sins	وَزَكَاءً ۖ

Translit	<i>Wa Ḥanānāan Min Ladunnā Wa Zakāatan Wa Kāna Taqīyāan</i>
AhmedAli	اور اسے اپنے ہاں سے رحم دلی اور پاکیزگی عنایت کی اور وہ پر ہبیز گار تھا
Jalandhry	اور اپنے پاس شفقت اور پاکیزگی دی تھی۔ اور پر ہبیز گار تھے
YusufAli	And pity (for all creatures) as from Us, and purity: he was devout
M.Khan	And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahya (John)] and he was righteous,
Pickthal	And compassion from Our presence, and purity; and he was devout,
Shakir	And tenderness from Us and purity, and he was one who guarded (against evil),

وَبَرَّا بِوَالِدِيهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ۚ ﴿١٤﴾

And neither	وَلَمْ	To his parents	بِوَالِدِيهِ	And dutiful	وَبَرَّا
Nor disobedient	عَصِيًّا	Arrogant	جَبَّارًا	He was	يَكُنْ

Translit	<i>Wa Barrāan Biwālidayhi Wa Lam Yakun Jabbārāan 'Aṣīyāan</i>
AhmedAli	اور اپنے ماں باپ کے ساتھ نیک سلوک کرنے والا اور سرکش نافرمان نہ تھا

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Jalandhry	اوہاں باپ کے ساتھ نیکی کرنے والے تھے اور سرکش اور نافرمان نہیں تھے				
YusufAli	And kind to his parents, and he was not overbearing or rebellious.				
M.Khan	And dutiful towards his parents, and he was neither an arrogant nor disobedient (to Allâh or to his parents).				
Pickthal	And dutiful toward his parents. And he was not arrogant, rebellious.				
Shakir	And dutiful to his parents, and he was not insolent, disobedient.				

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلَدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبَعْثَ حَيًا ﴿١٥﴾

The day	يَوْمَ	On him	عَلَيْهِ	And peace be	وَسَلَامٌ
He dies	يَمُوتُ	And the day	وَيَوْمَ	He was born	وُلَدَ
To life (again)	حَيَا	He will be raised up	يُبَعْثَ	And the day	وَيَوْمَ

Translit	Wa Salâmun `Alayhi Yawma Wulida Wa Yawma Yamûtu Wa Yawma Yub`athu Hâyyâan
AhmedAli	اور اس پر سلام ہو جس دن وہ پیدا ہوا اور جس دن مرے گا اور جس دن وہ زندہ کر کے اٹھایا جائے گا
Jalandhry	اور جس دن وہ پیدا ہوئے اور جس دن وفات پائیں گے اور جس دن زندہ کر کے اٹھائے جائیں گے۔ ان پر سلام اور رحمت (ہے)
YusufAli	So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)!
M.Khan	And Salâm (peace) be on him the day he was born, the day he dies, and the day he will be raised up to life (again)!
Pickthal	Peace on him the day he was born, and the day he dieth and the day he shall be raised alive!
Shakir	And peace on him on the day he was born, and on the day he dies, and on the day he is raised to life

وَادْكُرْ فِي الْكِتَابِ مَرِيمَ إِذْ انْتَبَدَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾

The Book (the Quran)	الْكِتَابِ	In	فِي	And mention	وَادْكُرْ
She withdrew in seclusion	انْتَبَدَتْ	When	إِذْ	(the story of) Mary	مَرِيمَ
To a place	مَكَانًا	Her family	أَهْلِهَا	From	مِنْ
				Facing east	شَرْقِيًّا

Translit	Wa Adhkur Fi Al-Kitâbi Maryama 'Idh Antabâdhat Min 'Ahlihâ Makânaan Sharqiyâan
AhmedAli	اور اس کتاب میں مریم کا ذکر کر جب کہ وہ اپنے لوگوں سے عیادہ ہو کر مشق مقام میں جائیں گی
Jalandhry	اور کتاب (قرآن) میں مریم کا بھی مذکور کرو، جب وہ اپنے لوگوں سے الگ ہو کر مشرق کی طرف پل گئیں
YusufAli	Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the East.
M.Khan	And mention in the Book (the Qur'ân, O Muhammad SAW , the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east
Pickthal	And make mention of Mary in the Scripture, when she had withdrawn from her people to a chamber looking East,
Shakir	And mention Marium in the Book when she drew aside from her family to an eastern place;

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﴿17﴾ فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحًا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

A screen	حِجَابًا	From them	مِنْ دُونِهِمْ	Then she took	فَاتَّخَذَتْ
Our Spirit Jibreel	رُوحًا	To her	إِلَيْهَا	So We sent	فَأَرْسَلْنَا
As a man	بَشَرًا	Before her	لَهَا	And he appeared	فَتَمَثَّلَ
				In all respects (sound)	سَوِيًّا

Translit	Fāttakhadhat Min Dūnihim Ḥījābāan Fa'arsalnā 'Tlayhā Rūhanā Fatamaththala Lahā Basharāan Sawīyāan
AhmedAli	پھر لوگوں کے سامنے سے پڑہ ڈال لیا پھر ہم نے اس کے پاس اپنے فرشتے کو بھیجا پھر وہ اس کے سامنے پورا آدمی بن کر ظاہر ہوا
Jalandhry	تو انہوں نے ان کی طرف سے پردہ کر لیا۔ (اس وقت) ہم نے ان کی طرف اپنا فرشتہ بھیجا۔ تو ان کے سامنے ٹھیک آدمی (کی شکل) بن گیا
YusufAli	She placed a screen (to screen herself) from them: then We sent to her Our angel, and he appeared before her as a man in all respects.
M.Khan	She placed a screen (to screen herself) from them; then We sent to her Our Ruh [angel Jibril (Gabriel)], and he appeared before her in the form of a man in all respects.
Pickthal	And had chosen seclusion from them. Then We sent unto her Our Spirit and it assumed for her the likeness of a perfect man.
Shakir	So she took a veil (to screen herself) from them; then We sent to her Our spirit, and there appeared to her a well-made man.

﴿18﴾ قَالَ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا

Seek refuge	أَعُوذُ	Verily I	إِنِّي	She said	قَالَ
If	إِنْ	From you	مِنْكَ	With the Most Gracious (Allah)	بِالرَّحْمَنِ
		Fear	تَقِيًّا	You	كُنْتَ

Translit	Qālat 'Innī 'A`ūdhu Bir-Rāhmani Minka 'In Kunta Taqīyāan
AhmedAli	کما بے شک میں تجوہ سے الٰہ کی پناہ مانگتی ہوں اگر تو پہیزہ گار بے
Jalandhry	مریم بولیں کہ اگر تم پہیزہ گار ہو تو میں تم سے نہ کی پناہ مانگتی ہوں
YusufAli	She said: "I seek refuge from thee to (Allah) Most Gracious: (come not near) if thou dost fear Allah."
M.Khan	She said: "Verily! I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh."
Pickthal	She said: Lo! I seek refuge in the Beneficent One from thee, if thou art God-fearing.
Shakir	She said: Surely I fly for refuge from you to the Beneficent Allah, if you are one guarding (against evil).

﴿19﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهْبَطَ لَكِ غُلَامًا زَكِيًّا

I am	أَنَا	Only	إِنَّمَا	He said	قَالَ
That I give	لِأَهْبَطَ	From your Lord	رَبِّكِ	A messenger (angel)	رَسُولُ

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Righteous	زَكِيًّا	A son	غُلَامًا	To you	لِكِ
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Translit	<i>Qāla 'Innamā 'Anā Rasūlu Rabbiki Li'haba Laki Ghulāmāan Zakīyāan</i>
AhmedAli	کما میں تو بس تیرے رب کا مجیجا ہوا ہوں تاکہ تجھے پاکیہ لڑکا دوں
Jalandry	انہوں نے کہا کہ میں تو تم سارے پروردگار کا مجیجا ہوا (یعنی فرشتہ) ہوں (اور اس لئے آیا ہوں) کہ تم میں پاکیہ لڑکا بخشوں
YusufAli	He said: "Nay, I am only a messenger from thy Lord (to announce) to thee the gift of a holy son."
M.Khan	(The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son."
Pickthal	He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son.
Shakir	He said: I am only a messenger of your Lord: That I will give you a pure boy.

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾

Can	يَكُونُ	How	أَنَّى	She said	قَالَتْ
When not	وَلَمْ	A son	غُلَامٌ	I have	لِي
Nor	وَلَمْ	Man	بَشَرٌ	Has touched me	يَمْسَسْنِي
		unchaste	بَغِيًّا	I am	أَكُ

Translit	<i>Qālat 'Anná Yakūnu Lī Ghulāmun Wa Lam Yamsasnī Basharun Wa Lam 'Aku Baghīyāan</i>
AhmedAli	کما میرے لیے لڑکا کہاں سے ہو گا حالانکہ مجھے کسی آدمی نے ہاتھ نہیں لگایا اور نہ میں بدکار ہوں
Jalandry	مریم نے کہا کہ میرے ہاں لڑکا کیونکر ہو گا مجھے کسی بشر نے پھوٹک نہیں اور میں بدکار بھی نہیں ہوں
YusufAli	She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?"
M.Khan	She said: "How can I have a son, when no man has touched me, nor am I unchaste?"
Pickthal	She said: How can I have a son when no mortal hath touched me, neither have I been unchaste?
Shakir	She said: When shall I have a boy and no mortal has yet touched me, nor have I been unchaste?

قَالَ كَذِلِكَ قَالَ رَبِّكِ هُوَ عَلَيَّ هَيْنَ ﴿٢١﴾ وَلَنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَا وَكَانَ أَمْرًا مَقْضِيًّا

﴿21﴾

Said	قَالَ	So (it will be)	كَذِلِكَ	He said	قَالَ
For Me	عَلَيَّ	That	هُوَ	Your Lord	رَبِّكِ
As a sign	آيَةً	And that We shall appoint him	وَلَنَجْعَلَهُ	(is) easy	هَيْنَ ﴿٢١﴾
From Us	مِنَا	And a mercy	وَرَحْمَةً	To mankind	لِلنَّاسِ
Decreed (by Allah)	مَقْضِيًّا	A matter	أَمْرًا	And it is	وَكَانَ

Translit	<i>Qāla Kadhālikī Qāla Rabbuki Huwa 'Alayya Hayyinun Wa Linaj'alahu 'Āyatān Lilnnāsi Wa Raḥmatan Minnā Wa Kāna 'Amrāan Maqdīyāan</i>
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AhmedAli	کما ایسا ہی ہو گا تیرے رب نے کہا ہے وہ مجھ پر آسان ہے اور تاکہ ہم اسے لوگوں کے لیے نشانی اور اپنی طرف سے رحمت بنا دیں اور یہ بات طے ہو چکی ہے
Jalandhry	(فرشتے نے) کہا کہ یونہی (ہو گا) تم سارے پروردگار نے فرمایا کہ یہ مجھ پر آسان ہے۔ اور (میں اسے اسی طریق پر پیدا کروں گا) تاکہ اس کو لوگوں کے لئے اپنی طرف سے نشانی اور (ذریعہ) رحمت اور (ہم برافی) بنا دیں اور یہ کام مقرر ہو چکا ہے
YusufAli	He said: "So (it will be): thy Lord saith `That is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us': it is a matter (so) decreed."
M.Khan	He said: "So (it will be), your Lord said: 'That is easy for Me (Allâh): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allâh), and it is a matter (already) decreed, (by Allâh).' "
Pickthal	He said: So (it will be). Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a Protant for mankind and a mercy from Us, and it is a thing ordained.
Shakir	He said: Even so; your Lord says: It is easy to Me: and that We may make him a sign to men and a mercy from Us, and it is a matter which has been decreed.

﴿22﴾ فَحَمَلَتْهُ فَأَنْبَدَتْ بِهِ مَكَانًا قَصِيًّا

With him	بِهِ	And she withdrew	فَأَنْبَدَتْ	So she conceived him	فَحَمَلَتْهُ
		far	قصِيًّا	(to) a place	مَكَانًا

Translit	Fahamalat/hu Fāntabādhat Bihi Makānāan Qaṣīyāan
AhmedAli	پھر اس (بچے کے ساتھ) عالمہ ہوئی پھر اسے لے کر کسی دور جگہ میں پلی گئی
Jalandhry	تو وہ اس (بچے) کے ساتھ عالمہ ہو گئیں اور اسے لے کر ایک دور جگہ پلی گئیں
YusufAli	So she conceived him, and she retired with him to a remote place.
M.Khan	So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).
Pickthal	And she conceived him, and she withdrew with him to a far place.
Shakir	So she conceived him; then withdrew herself with him to a remote place.

﴿23﴾ فَأَجَاءَهَا الْمَخَاضُ إِلَى جَذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِثْ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا

To	إِلَى	The labour pains	الْمَخَاضُ	And drove her	فَأَجَاءَهَا
She said	قَالَتْ	(of) a date-palm	النَّخْلَةِ	Trunk	جَذْعٍ
Before	قَبْلَ	I had died	مِثْ	Would that	يَا لَيْتَنِي
Forgotten	نَسِيًّا	And I had been	وَكُنْتُ	This	هَذَا
				Out of sight	مَنْسِيًّا

Translit	Fa'ajā'ahā Al-Makhādu 'Ilá Jidh 'i An-Nakhlati Qālat Yā Laytanī Mittu Qabla Hādhā Wa Kuntu Nasyāan Mansīyāan
AhmedAli	پھر اسے درد زدہ ایک کھجور کی جڑ میں لے آیا کہا اے افسوس میں اس سے پہلے مر گئی ہوتی اور میں بھروسی بھلانی ہوتی

The Holy Quran

Mary

Sura # 19 – 98 Verses - Makkah

سورة مریم

Jalandhry	پھر دردزہ ان کو بھور کے تنے کی طرف لے آیا۔ کنے لگیں کہ کاش میں اس سے پہلے مر چکتی اور بھول بسری ہو گئی ہوتی
YusufAli	And the pains of childbirth drove her to the trunk of a palm-tree: she cried (in her anguish): "Ah! would that I had died before this! Would that I had been a thing forgotten and out of sight!"
M.Khan	And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"
Pickthal	And the pangs of childbirth drove her unto the trunk of the palm-tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten!
Shakir	And the throes (of childbirth) compelled her to betake herself to the trunk of a palm tree. She said: Oh, would that I had died before this, and had been a thing quite forgotten!

﴿24﴾ فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْرُنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيرًا

Below her	تَحْتِهَا	From	مِنْ	So he (Jibreel) called unto her	فَنَادَاهَا
Indeed	قَدْ	Grieve you	تَحْرُنِي	Not	أَلَا
Under you	تَحْتَكِ	Your Lord	رَبُّكِ	Has provided	جَعَلَ
				A water stream	سَرِيرًا

Translit	Fanādāhā Min Tahtihā 'Allā Tahzānī Qad Ja `ala Rabbuki Tahtaki Sarīyāan
AhmedAli	پھر اس کے نیچے سے پکارا کہ غم نہ کر تیرے رب نے تیرے نیچے سے ایک چشمہ پیدا کر دیا
Jalandhry	اس وقت ان کے نیچے کی جانب سے فرشتے نے ان کو آواز دی کہ غماک نہ ہو تم سارے پروردگار نے تم سارے نیچے ایک چشمہ باری کر دیا ہے
YusufAli	But (a voice) cried to her from beneath the (palm-free): "Grieve not! for thy Lord hath provided a rivulet beneath thee;
M.Khan	Then [the babe 'Isā (Jesus) or Jibril (Gabriel)] cried unto her from below her, saying: "Grieve not! Your Lord has provided a water stream under you;
Pickthal	Then (one) cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee,
Shakir	Then (the child) called out to her from beneath her: Grieve not, surely your Lord has made a stream to flow beneath you;

﴿25﴾ وَهُزِي إِلَيْكِ بِجُذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكِ رُطَابًا جَنِيًّا

The trunk	بِجُذْعِ	Towards you	إِلَيْكِ	And shake	وَهُزِي
Upon you	عَلَيْكِ	It will let fall	تُسَاقِطُ	(of) date-palm	النَّخْلَةِ
		ripe	جَنِيًّا	Fresh date	رُطَابًا

Translit	Wa Huzzī 'Ilayki Bijidh`i An-Nakhlati Tusāqīt 'Alayki Ruṭabāan Janīyāan
AhmedAli	اور بھور کے تنے کو پکڑ کر اپنی طرف بلا تجوہ پہنچی تازہ بھوپیں گئیں گی
Jalandhry	اور بھور کے تنے کو پکڑ کر اپنی طرف بلا تجوہ پہنچی تازہ بھوپیں گھڑپیں گی
YusufAli	"And shake towards thyself the trunk of the palm-tree: it will let fall fresh ripe dates upon thee.
M.Khan	"And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you."

The Holy Quran

Mary

Sura # 19 – 98 Verses - Makkah

سورة مریم

Pickthal	And shake the trunk of the palm-tree toward thee, thou wilt cause ripe dates to fall upon thee.
Shakir	And shake towards you the trunk of the palmtree, it will drop on you fresh ripe dates:

فَكُلِي وَاشرِبِي وَقَرِّي عَيْنَا ۖ فَإِمَّا تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَدَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنِ اُكَلِّمَ الْيَوْمَ إِنْسِيَا ۚ ۲۶

And cool	وَقَرِّي	And drink	وَاشرِبِي	So you eat	فَكُلِي
You see	تَرَيْنَ	If	فَإِمَّا	(your) eyes	عَيْنَا ۖ
Anyone	أَحَدًا	Human being	الْبَشَرِ	From	مِنَ
Have vowed	نَادَرْتُ	I	إِنِّي	Say you	فَقُولِي
So never	فَلَنِ	A fast	صَوْمًا	(for) unto the Most Gracious	لِلرَّحْمَنِ
(to) any human being	إِنْسِيَا	Today	الْيَوْمَ	I shall speak	أُكَلِّمَ

Translit	Fakulī Wa Ashrabī Wa Qarri `Aynāan Fa'immā Taraynna Mina Al-Bashari 'Ahadāan Faqūlī'Innī Nadhartu Lilrahmani Ṣawmāan Falan 'Ukallima Al-Yawma 'Insīyāan
AhmedAli	سوکھا اور پی اور انگو ٹھنڈی کر پھر اگر تو کوئی آدمی دیکھے تو کہہ دے کہ میں نے رحمان کے لیے روزہ کی نذرمانی ہے تو آج میں کسی انسان سے بات نہیں کروں گی
Jalandhry	تو کھاؤ اور پیو اور آسمخیں ٹھنڈی کرو۔ اگر تم کسی آدمی کو دیکھو تو کہا کہ میں نے روزے کی منت مانی تو آج میں کسی آدمی سے ہرگز کلام نہیں کروں گی
YusufAli	"So eat and drink and cool (thine) eye. And if thou dost see any man say 'I have vowed a fast to (Allah) Most Gracious, and this day will I enter into no talk with any human being.' "
M.Khan	"So eat and drink and be glad, And if you see any human being, say: 'Verily! I have vowed a fast unto the Most Gracious (Allâh) so I shall not speak to any human being this day.' "
Pickthal	So eat and drink and be consoled. And if thou meetest any mortal, say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal.
Shakir	So eat and drink and refresh the eye. Then if you see any mortal, say: Surely I have vowed a fast to the Beneficent Allah, so I shall not speak to any man today.

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۖ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ۚ ۲۷

(to) her people	قَوْمَهَا	Him	بِهِ	Then she brought	فَأَتَتْ
O Maryam	يَا مَرْيَمُ	They sayd	قَالُوا	Carrying him	تَحْمِلُهُ ۖ
A thing	شَيْئًا	You have brought	جِئْتِ	Indeed	لَقَدْ
				mighty	فَرِيًّا

Translit	Fa'atat Bihi Qawmahā Tahmiluhu Qalū Yā Maryamu Laqad Ji'ti Shay'āan Fariyāan
AhmedAli	پھر وہ اسے قوم کے پاس اٹھا کر لائی انہوں نے کہا اے مریم البتہ تو نے عجیب بات کر دکھانی

The Holy Quran

Mary

Sura # 19 – 98 Verses - Makkah

سورة مریم

Jalandhry	پھر وہ اس (پچھے) کو اٹھا کر اپنی قوم کے لوگوں کے پاس لے آئیں۔ وہ کہنے لگے کہ مریم یہ تو تو نے برا کام کیا
YusufAli	At length she brought the (babe) to her people, carrying him (in her arms). they said: "O Mary! truly an amazing thing hast thou brought!
M.Khan	Then she brought him (the baby) to her people, carrying him. They said: "O Mary! Indeed you have brought a thing Fariyy (a mighty thing). (Tafsir At-Tabari)
Pickthal	Then she brought him to her own folk, carrying him. They said: O Mary! Thou hast come with an amazing thing.
Shakir	And she came to her people with him, carrying him (with her). They said: O Marium! surely you have done a strange thing.

يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرًا سَوٍّ وَمَا كَانَتْ أُمُّكِ بَغِيًّا ﴿28﴾

يَا أُخْتَ					
Not	مَا	(of) Aaron	هَارُونَ	O sister	يَا أُخْتَ
A man	امْرًا	Your father	أَبُوكِ	Was	كَانَ
Was	كَانَتْ	Not	وَمَا	(of) evil	سَوٍّ
		An unchaste women	بَغِيًّا	Your mother	أُمُّكِ

Translit	Yā 'Ukhta Hārūna Mā Kāna 'Abūki Amra'a Saw'in Wa Mā Kānat 'Ummuki Baghīyāan
AhmedAli	اے ہارون کی بہن نہ تو تیرا باپ ہی برآدمی تھا اور نہ ہی تیری ماں بدکار تھی
Jalandhry	اے ہارون کی بہن نہ تو تیرا باپ ہی بداطوار آدمی تھا اور نہ تیری ماں ہی بدکار تھی
YusufAli	"O sister of Aaron! thy father was not a man of evil, nor thy mother a woman unchaste!"
M.Khan	"O sister (i.e. the like) of Hārūn (Aaron)! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."
Pickthal	O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot.
Shakir	O sister of Haroun! your father was not a bad man, nor, was your mother an unchaste woman.

فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿29﴾

فَأَشَارَتْ					
They said	قَالُوا	To him	إِلَيْهِ ۖ	Then she appointed	
One who	مَنْ	We can talk to	نُكَلِّمُ	How	كَيْفَ
The cradle	الْمَهْدِ	In	فِي	Is	كَانَ
				A child	صَبِيًّا

Translit	Fa'ashārat 'Ilayhi Qālū Kayfa Nukallimu Man Kāna Fī Al-Mahdi Ṣabīyāan
AhmedAli	تب اس نے لڑکے کی طرف اشارہ کیا انہوں نے کہا ہم پنگوٹے والے پچھے سے کیسے بات کریں
Jalandhry	تومریم نے اس لڑکے کی طرف اشارہ کیا۔ وہ بولے کہ ہم اس سے کہ گود کا بچہ ہے کیونکہ بات کریں
YusufAli	But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?"
M.Khan	Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?"

The Holy Quran

Mary

Sura # 19 – 98 Verses - Makkah

سورة مریم

Pickthal	Then she pointed to him. They said: How can we talk to one who is in the cradle, a young boy?
Shakir	But she pointed to him. They said: How should we speak to one who was a child in the cradle?

قَالَ إِنّي عَبْدُ اللّٰهِ آتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾

A slave	عَبْدٌ	Verily I am	إِنّي	He (Iesa) said	قَالَ
The Scripture	الْكِتَابَ	He gave me	آتَانِي	(of) Allah	اللّٰهِ
		A Prophet	نَبِيًّا	And made me	وَجَعَلَنِي

Translit	<i>Qāla 'Innī `Abdu Allāhi 'Ātāniya Al-Kitāba Wa Ja`alanī Nabīyāan</i>
AhmedAli	کہا بے شک میں اللہ کا بندہ ہوں مجھے اس نے کتاب دی ہے اور مجھے نبی بنایا ہے
Jalandhry	پچ نے کماکہ میں خدا کا بندہ ہوں اس نے مجھے کتاب دی ہے اور نبی بنایا ہے
YusufAli	He said: "I am indeed a servant of Allah: He hath given me revelation and made me a prophet;
M.Khan	"He [Īsā (Jesus)] said: Verily! I am a slave of Allāh, He has given me the Scripture and made me a Prophet;"
Pickthal	He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet,
Shakir	He said: Surely I am a servant of Allah; He has given me the Book and made me a prophet;

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَوةِ مَا دُمْتُ حَيًّا ﴿٣١﴾

Wheresoever	أَيْنَ مَا	Blessed	مُبَارَكًا	And He has made me	وَجَعَلَنِي
The prayer	بِالصَّلَاةِ	And enjoined on me	وَأَوْصَانِي	I be	كُنْتُ
alive	حَيًّا	As long as I am	مَا دُمْتُ	And Zakat	وَالزَّكَوةِ

Translit	<i>Wa Ja`alanī Mubārakāan 'Ayna Mā Kuntu Wa 'Awṣānī Biṣ-Ṣalāati Wa Az-Zakāati Mā Dumtu Ḥayyāan</i>
AhmedAli	اور مجھے با برکت بنایا ہے جہاں کہیں ہوں اور مجھے کو نماز اور زکوٰۃ کی وصیت کی ہے جب تک میں زندہ ہوں
Jalandhry	اور میں جہاں ہوں (اور جس حال میں ہوں) مجھے صاحب برکت کیا ہے اور جب تک زندہ ہوں مجھ کو نماز اور زکوٰۃ کا ارشاد فرمایا ہے
YusufAli	"And He hath made me Blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live;
M.Khan	"And He has made me blessed wheresoever I be, and has enjoined on me Salât (prayer), and Zakât, as long as I live."
Pickthal	And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and almsgiving so long as I remain alive,
Shakir	And He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate so long as I live;

وَبَرًّا بِوَالدَّتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾

And not	وَلَمْ	To my mother	بِوَالدَّتِي	And dutiful	وَبَرًّا
unblest	شَقِيًّا	Arrogant	جَبَّارًا	Made me	يَجْعَلْنِي

The Holy Quran

Mary

Sura # 19 – 98 Verses - Makkah

سورة مریم

Translit	<i>Wa Barrāan Biwālidatī Wa Lam Yaj`alnī Jabbārāan Shaqīyāan</i>
AhmedAli	اور اپنی ماں کے ساتھ نیک کرنے والا اور مجھے سرکش بدخت نہیں بنایا
Jalandhry	اور (مجھے) اپنی ماں کے ساتھ نیک سلوک کرنے والا (بنایا ہے) اور سرکش بدخت نہیں بنایا
YusufAli	"(He) hath made me kind to my mother, and not overbearing or miserable;
M.Khan	"And dutiful to my mother, and made me not arrogant, unblest.
Pickthal	And (hath made me) dutiful toward her who bore me, and hath not made me arrogant, unblest.
Shakir	And dutiful to my mother, and He has not made me insolent, unblessed;

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلْدُتُ وَيَوْمَ أَمْوَتُ وَيَوْمَ أُبَعْثَرُ حَيَاً ﴿33﴾

The day	يَوْمٌ	Upon me	عَلَيَّ	And peace be	وَالسَّلَامُ
I die	أَمْوَتُ	And the day	وَيَوْمٌ	I was born	وُلْدُتُ
alive	حَيَاً	I shall be raised	أُبَعْثَرُ	And the day	وَيَوْمٌ

Translit	<i>Wa As-Salāmu `Alayya Yawma Wulidtu Wa Yawma 'Amūtu Wa Yawma 'Ub`athu Ḥayyāan</i>
AhmedAli	اور مجھ پر سلام ہے جس دن میں پیدا ہوا اور جس دن مروں گا اور جس دن زندہ کر کے اٹھایا جاؤں گا
Jalandhry	اور جس دن میں پیدا ہوا اور جس دن زندہ کر کے اٹھایا جاؤں گا مجھ پر سلام (رحمت) ہے
YusufAli	"So Peace is on me the day I was born, the day that I die and the day that I shall be raised up to life (again)"!
M.Khan	"And Salām (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"
Pickthal	Peace on me the day I was born, and the day I die, and the day I shall be raised alive!
Shakir	And peace on me on the day I was born, and on the day I die, and on the day I am raised to life.

ذِلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلُ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿34﴾

Son	ابْنُ	(is) Iesa	عِيسَى	Such	ذِلِكَ
(of) truth	الْحَقُّ	A statement	قَوْلٌ	(of) Maryam	مَرْيَمَ
They dispute	يَمْتَرُونَ	In it	فِيهِ	That which	الَّذِي

Translit	<i>Dhālika `Īsā Abnu Maryama Qawla Al-Ḥaqqi Al-Ladhī Fīhi Yamtarūna</i>
AhmedAli	یہ عیسیٰ مریم کا بیٹا ہے پھر بات جس میں وہ جھگڑا رہے ہیں
Jalandhry	یہ مریم کے بیٹے عیسیٰ میں (اور یہ) پھر بات ہے جس میں لوگ شک کرتے ہیں
YusufAli	Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute.
M.Khan	Such is `Īsā (Jesus), son of Maryam (Mary). (it is) a statement of truth, about which they doubt (or dispute)
Pickthal	Such was Jesus, son of Mary: (this is) a statement of the truth concerning which they doubt.
Shakir	Such is Isa, son of Marium; (this is) the saying of truth about which they dispute.

The Holy Quran

Mary

Sura # 19 – 98 Verses - Makkah

سورة مریم

ما كَانَ لِلَّهِ أَنْ يَتَخَذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿35﴾

For Allah	لَهُ	It is	كَانَ	Not	ما
Any	مِنْ	He should be	يَتَخَذَ	That	أَنْ
When	إِذَا	Glorified is He	سُبْحَانَهُ	Son	وَلَدٌ
Only	فَإِنَّمَا	An affair (a thing)	أَمْرًا	He decrees	قَضَى
Be	كُنْ	To it	لَهُ	He says	يَقُولُ
				And it becomes	فَيَكُونُ

Translit	Mā Kāna Lillāhi 'An Yattakhidha Min Waladin Subhānahu 'Idhā Qadā 'Amrāan Fa'innamā Yaqūlu Lahu Kun Fayakūnu
AhmedAli	اللَّهُ كَيْ شَانْ نَمِينْ كَهْ وَهْ كَسِيْ كُوبِيْتَا بَنَأَتْ وَهْ پَاكْ بَهْ جَبْ كَسِيْ كَامْ كَافِيْصِدَهْ كَرَتْا بَهْ تَوْصِفْ اَسَهْ كَنْ كَهَتَأَهْ بَهْ پَھَرْ وَهْ بَوْجَاتَأَهْ بَهْ
Jalandhry	غَدَا كَوْسَرَا وَارْنَمِينْ كَهْ كَسِيْ كُوبِيْتَا بَنَأَتْ - وَهْ پَاكْ بَهْ جَبْ كَسِيْ چِيزْ كَا اَرَادَهْ كَرَتْا بَهْ تَوَسْ كَوْيِيْ كَهَتَأَهْ بَهْ كَهْ بَوْجَاتَوْهْ بَوْجَاتَيْ بَهْ
YusufAli	It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! When He determines a matter, He only says to it "Be", and it is.
M.Khan	It befits not (the Majesty of) Allāh that He should beget a son [this refers to the slander of Christians against Allāh, by saying that Īsā (Jesus) is the son of Allāh]. Glorified (and Exalted is He above all that they associate with Him). When He decrees a thing, He only says to it, "Be!" and it is
Pickthal	It befitteth not (the Majesty of) Allah that He should take unto Himself a son. Glory be to Him! When He decreeth a thing, He saith unto it only: Be! and it is.
Shakir	It beseems not Allah that He should take to Himself a ! son, glory to be Him; when He has decreed a matter He only says to it "Be," and it is.

وَإِنَّ اللَّهَ رَبِّيْ وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿36﴾

(is) my Lord	رَبِّيْ	Allah	اللَّهُ	And verily	وَإِنَّ
This	هَذَا	So worship Him	فَاعْبُدُوهُ	And your Lord	وَرَبُّكُمْ
		Straight	مُسْتَقِيمٌ	(is) Path	صِرَاطٌ

Translit	Wa 'Inna Allāha Rabbī Wa Rabbukum Fā`budūhu Hādhā Shirāṭun Mustaqīmun
AhmedAli	اوْ بَلْ شَكْ اللَّهُ تَعَالَى مِيرَا اوْرْ تَمَارَبَ بَهْ سَوَاسِيْ كَيْ عَبَادَتْ كَرُويْ سِيدَهَارَسَتَهْ بَهْ
Jalandhry	اوْ بَلْ شَكْ خَداَيِي مِيرَا اوْرْ تَمَارَا پَرْ وَرَدَگَارَ بَهْ تَوَسِيْ كَيْ عَبَادَتْ كَرُوْيِيْ سِيدَهَارَسَتَهْ بَهْ
YusufAli	Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a Way that is straight.
M.Khan	[Īsā (Jesus) said]: "And verily Allāh is my Lord and your Lord. So worship Him (Alone). That is the Straight Path. (Allāh's religion of Islāmic Monotheism which He did ordain for all of His Prophets)." [Tafsir At-Tabarī]
Pickthal	And lo! Allah is my Lord and your Lord. So serve Him. That is the right path.
Shakir	And surely Allah is my Lord and your Lord, therefore serve Him; this is the right path.

The Holy Quran

Mary

Sura # 19 – 98 Verses - Makkah

سورة مریم

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۖ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِنْ مَشْهَدِ يَوْمٍ عَظِيمٍ ۝ (37)

From	مِنْ	The sects	الْأَحْزَابُ	Then differed	فَاخْتَلَفَ
To those	لِلَّذِينَ	So woe	فَوَيْلٌ	Among themselves	بَيْنِهِمْ ۖ
Meeting (witness)	مَشْهَدٍ	From	مِنْ	Who disbelieve	كَفَرُوا
		Great	عَظِيمٍ	(of) a Day	يَوْمٍ

Translit	Fâkhtalâfa Al-'Aâzâbu Min Baynihim Fawaylun Lilladhîna Kafarû Min Mash/hadi Yawmin 'Azîmin
AhmedAli	پھر جانئیں آپ میں مختلف ہو گئیں سو کافروں کے لیے ایک بڑے دن کے آنے سے خرابی ہے
Jalandhry	پھر (ابن کتاب کے) فرقوں نے باہم اختلاف کیا۔ سو یوگ کافر ہوئے میں ان کو بڑے دن (یعنی قیامت کے روز) حاضر ہونے سے خرابی ہے
YusufAli	But the sects differ among themselves: and woe to the Unbelievers because of the (coming) Judgment of a momentous Day!
M.Khan	Then the sects differed [i.e. the Christians about 'Isâ (Jesus) A.S.], so woe unto the disbelievers [those who gave false witness by saying that 'Isâ (Jesus) is the son of Allâh] from the Meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire).
Pickthal	The sects among them differ: but woe unto the disbelievers from the meeting of an awful Day.
Shakir	But parties from among them disagreed with each other, so woe to those who disbelieve, because of presence on a great

أَسْمَعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَا ۖ لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ ۝ (38)

And see	وَأَبْصِرْ	They	بِهِمْ	How clearly will hear	أَسْمَعْ
But	لَكِنِ	They will come to Us	يَأْتُونَا ۖ	The day (when)	يَوْمَ
(are) in	فِي	Today	الْيَوْمَ	The wrong-doers	الظَّالِمُونَ
		Plain	مُبِينٍ	Error/astray	ضَلَالٍ

Translit	'Asmi` Bihim Wa 'Abşir Yawma Ya'tūnā Lakini Až-Žālimūna Al-Yawma Fī Dalālin Mubīnin
AhmedAli	کیا خوب سننے اور دیکھنے ہوں گے جس دن ہمارے پاس آئیں گے لیکن غالم آج صریح گمراہی میں میں
Jalandhry	وہ جس دن ہمارے سامنے آئیں گے۔ کیسے سننے والے اور کیسے دیکھنے والے ہوں گے مگر غالم آج صریح گمراہی میں میں
YusufAli	How plainly will they see and hear, the Day that they will appear before Us! but the unjust today are in error manifest!
M.Khan	How clearly will they (polytheists and disbelievers in the Oneness of Allâh) see and hear, the Day when they will appear before Us! But the Zalimûn (polytheists and wrong-doers) today are in plain error
Pickthal	How well they hear and see and hear them on the Day they come unto Us! yet the evil-doers are to-day in error manifest.
Shakir	How clearly shall they hear and how clearly shall they see on the day when they come to Us; but the unjust this day are in manifest error.

The Holy Quran

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Sura # 19 – 98 Verses - Makkah

سورة مریم

وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿39﴾

(of) grief	الْحَسْرَةُ	(of) Day	يَوْمٌ	And warn them of	وَأَنذِرْهُمْ
The case	الْأَمْرُ	Has been decided	قُضِيَ	When	إِذْ
Unawareness	غَفْلَةٌ	(are) in	فِي	While they	وَهُمْ
believe	يُؤْمِنُونَ	Not	لَا	And they	وَهُمْ

Translit	Wa 'Andhirhum Yawma Al-Ĥasratı 'Idh Qudiya Al-'Amru Wa Hum Fī Ghaflatın Wa Hum Lā Yu'uminūna
AhmedAli	اور انہیں حرث کے دن سے ڈر جس دن سارے معاملہ کا فیصلہ ہو گا اور وہ غفلت میں میں اور ایمان نہیں لاتے
Jalandhry	اور ان کو حضرت (وافس) کے دن سے ڈر اوجب بات فیصل کر دی جائے گی۔ اور (ہیات) وہ غفلت میں (پڑے ہوئے میں) اور ایمان نہیں لاتے
YusufAli	But warn them of the Day of Distress, when the matter will be determined: for (behold) they are negligent and they do not believe!
M.Khan	And warn them (O Muhammad SAW) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not
Pickthal	And warn them of the Day of anguish when the case hath been decided. Now they are in a state of carelessness, and they believe not.
Shakir	And warn them of the day of intense regret, when the matter shall have been decided; and they are (now) in negligence and they do not believe.

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿40﴾

Will inherit	نَرِثُ	We	نَحْنُ	Verily	إِنَّا
(is) on it	عَلَيْهَا	And whatsoever	وَمَنْ	The earth	الْأَرْضَ
		They shall be returned	يُرْجَعُونَ	And to Us	وَإِلَيْنَا

Translit	'Innā Nahnu Narithu Al-'Arda Wa Man 'Alayhā Wa 'Ilaynā Yurja 'una
AhmedAli	بے شک ہم ہی زمین کے وارث ہوں گے اور ان کے بھی جو اس پر میں اور ہماری طرف لوٹائے جائیں گے
Jalandhry	ہم ہی زمین کے اور جو لوگ اس پر (لکتے) میں ان کے وارث ہیں۔ اور ہماری ہی طرف ان کو لوٹنا ہو گا
YusufAli	It is We Who will inherit the earth, and all beings thereon: to Us will they all be returned.
M.Khan	Verily! We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned,
Pickthal	Lo! We, inherit the earth and all who are thereon, and unto Us they are returned.
Shakir	Surely We inherit the earth and all those who are on it, and to Us they shall be returned.

وَادْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ ۝ إِنَّهُ كَانَ صِدِّيقًا نَّيَّا ۝ ﴿41﴾

The Book	الْكِتَابِ	In	فِي	And mention	وَادْكُرْ
Was	كَانَ	Verily he	إِنَّهُ	Abraham	إِبْرَاهِيمَ ۝

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سورة مریم

		Prophet	نَبِيٌّ	A truthful	صَدِيقًا
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Translit	Wa Adhkur Fī Al-Kitābi 'Ibrāhīma 'Innahu Kāna Ḫiddīqāan Nabīyāan
AhmedAli	اور کتاب میں ابراہیم کا ذکر بے شک وہ سچائی تھا
Jalandry	اور کتاب میں ابراہیم کو یاد کرو۔ بے شک وہ نہایت پچ پیغمبر تھے
YusufAli	Also mention in the Book (the story of) Abraham: he was a man of Truth, a prophet.
M.Khan	And mention in the Book (the Qur'ân) Ibrâhîm (Abraham). Verily! he was a man of truth, a Prophet.
Pickthal	And make mention (O Muhammad) in the Scripture of Abraham. Lo! he was a saint, a prophet.
Shakir	And mention Ibrahim in the Book; surely he was a truthful man, a prophet.

إِذْ قَالَ لِأَبِيهِ يَا أَبْتِ لَمْ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿42﴾

To his father	لِأَبِيهِ	He said	قَالَ	When	إِذْ
You worship	تَعْبُدُ	Why	لَمْ	O my father	يَا أَبْتِ
Hears	يَسْمَعُ	Not	لَا	That which	مَا
And not	وَلَا	Sees	يُبْصِرُ	Nor	وَلَا
Anything	شَيْئًا	(from) you	عَنْكَ	Can avail	يُغْنِي

Translit	'Idh Qāla Li'abīhi Yā 'Abati Lima Ta'budu Mā Lā Yasma'u Wa Lā Yubṣiru Wa Lā Yughnī 'Anka Shay'aan
AhmedAli	جب اپنے باپ سے کہاے میرے باپ تو کیوں پوچھتا ہے ایسے کو جو نہ سنتا ہے اور نہ دیکھتا ہے اور نہ تیرے کچھ کام آسکے
Jalandry	جب انہوں نے اپنے باپ سے کہا کہ ابا آپ ایسی چیزوں کو کیوں پوچھتے میں جو نہ سنیں اور نہ دیکھیں اور نہ آپ کے کچھ کام آسکے
YusufAli	Behold, he said to his father: "O my father! why worship that which heareth not and seeth not, and can profit thee nothing?"
M.Khan	When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?"
Pickthal	When he said unto his father: O my father! Why worshippest thou that which heareth not nor seeth, nor can in aught avail thee?
Shakir	When he said to his father; O my father! why do you worship what neither hears nor sees, nor does it avail you in the least:

يَا أَبْتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿43﴾

Surely	فَدْ	Verily I	إِنِّي	O my father	يَا أَبْتِ
The knowledge	الْعِلْمُ	Of	مِنَ	Come to me	جَاءَنِي
Come to you	يَأْتِكَ	Not	لَمْ	That which	مَا
(to) Path	صِرَاطًا	I will guide you	أَهْدِكَ	So follow me	فَاتَّبِعْنِي
				The Straight	سَوِيًّا

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Translit	<i>Yā 'Abati 'Innī Qad Jā'anī Mina Al-'Ilmi Mā Lam Ya'tika Fa Attabi 'nī 'Ahdika Ṣirāṭān Sawīyān</i>
AhmedAli	اے میرے باپ بے شک مجھے وہ علم حاصل ہوا ہے جو تمہیں حاصل نہیں تو آپ میری تابعداری کریں میں آپ کو سیدھا راستہ دکھاؤں گا
Jalandhry	ابا مجھے ایسا علم ملا ہے جو آپ کو نہیں ملا ہے تو میرے ساتھ ہو جائے میں آپ کو سیدھی راہ پر پلا دوں گا
YusufAli	"O my father! To me hath come knowledge which hath not reached thee: so follow me: I will guide thee to a Way that is even and straight.
M.Khan	"O my father! Verily! there has come to me of knowledge that which came not unto you. So follow me. I will guide you to a Straight Path.
Pickthal	O my father! Lo! there hath come unto me of knowledge that which came not unto thee. So follow me, and I will lead thee on a right path.
Shakir	O my father! truly the knowledge has come to me which has not come to you, therefore follow me, I will guide you on a right path:

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ۖ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾

You worship	تَعْبُدِ	Not	لَا	O my father	يَا أَبَتِ
Satan	الشَّيْطَانَ	Verily	إِنَّ	Satan	الشَّيْطَانَ ۖ
Rebel	عَصِيًّا	(to) against the Most Gracious	لِلرَّحْمَنِ	Has been	كَانَ

Translit	<i>Yā 'Abati Lā Ta'budi Ash-Shayṭāna 'Inna Ash-Shayṭāna Kāna Lilrahmani 'Aṣṭyān</i>
AhmedAli	اے میرے باپ شیطان کی عبادت نہ کر بے شک شیطان اللہ کا نافرمان ہے
Jalandhry	ابا شیطان کی پرستش نہ کیجئے۔ بے شک شیطان غدا کا نافرمان ہے
YusufAli	"O my father! serve not Satan: for Satan is a rebel against (Allah) Most Gracious.
M.Khan	"O my father! Worship not Shaitân (Satan). Verily! Shaitân (Satan) has been a rebel against the Most Gracious (Allâh)
Pickthal	O my father! Serve not the devil. Lo! the devil is a rebel unto the Beneficent.
Shakir	O my father! serve not the Shaitan, surely the Shaitan is disobedient to the Beneficent Allah:

يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمْسِكَ عَذَابًا مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾

Fear	أَخَافُ	Verily I	إِنِّي	O my father	يَا أَبَتِ
A torment	عَذَابًا	Should touch you	يَمْسِكَ	Lest	أَنْ
So that you become	فَتَكُونَ	The Most Gracious	الرَّحْمَنِ	From	مِنَ
		A companion	وَلِيًّا	Of Satan	لِلشَّيْطَانِ

Translit	<i>Yā 'Abati 'Innī 'Akhāfu 'An Yamassaka 'Adhābun Mina Ar-Rahmāni Fatakūna Lilshayṭāni Walīyān</i>
AhmedAli	اے میرے باپ بے شک مجھے خوف ہے کہ تم پر اللہ کا عذاب آئے پھر شیطان کے ساتھی ہو جاؤ
Jalandhry	ابا مجھے ڈلگتا ہے کہ آپ کو نہ کا عذاب آکرے تو آپ شیطان کے ساتھی ہو جائیں

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YusufAli	"O my father! I fear lest a Penalty afflict thee from (Allah) Most Gracious, so that thou become to Satan a friend."
M.Khan	"O my father! Verily! I fear lest a torment from the Most Gracious (Allâh) should overtake you, so that you become a companion of Shaitân (Satan) (in the Hell-fire)." [Tafsir Al-Qurtubî]
Pickthal	O my father! Lo! I fear lest a punishment from the Beneficent overtake thee so that thou become a comrade of the devil.
Shakir	O my father! surely I fear that a punishment from the Beneficent Allah should afflict you so that you should be a friend of the Shaitan.

قَالَ أَرَاغِبٌ أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمُ ۖ لَكِنْ لَمْ تَنْتَهِ لَأَرْجُمَنَكَ ۖ وَاهْجُرْنِي مَلِيًّا ۝ 46 ۝

You	أَنْتَ	Do reject	أَرَاغِبٌ	He said	قَالَ
O Abraham	يَا إِبْرَاهِيمُ ۖ	My gods	آلِهَتِي	(from)	عَنْ
You stop this	تَنْتَهِ	Not	لَمْ	If	لَكِنْ
For a long time	مَلِيًّا	So get away from me	وَاهْجُرْنِي	Indeed I will stone you	لَأَرْجُمَنَكَ ۖ

Translit	Qāla 'Arāghibun 'Anta 'An 'Ālihatī Yā 'Tbrāhīmu La'in Lam Tantahi La'arjumannaka WaAhjurnī Malīyāan
AhmedAli	کماے ابراهیم کیا تو میرے معبدوں سے پھرا ہوا ہے البتہ اگر تو باز نہ آیا میں تجھے سکھار کر دوں گا اور مجھ سے ایک مدت تک دور ہو جا
Jalandhry	اس نے کما ابراهیم کیا تو میرے معبدوں سے بر گشتہ ہے؟ اگر تو باز نہ آئے گا تو میں تجھے سکھار کر دوں گا اور تو ہمیشہ کے لئے مجھ سے دور ہو جا
YusufAli	(The father) replied: "Dost thou hate my gods, O Abraham? If thou forbear not, I will indeed stone thee: now get away from me for a good long while!"
M.Khan	He (the father) said: "Do you reject my gods, O Ibrâhîm (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you)."
Pickthal	He said: Rejectest thou my gods, O Abraham? If thou cease not, I shall surely stone thee. Depart from me a long while!
Shakir	He said: Do you dislike my gods, O Ibrahim? If you do not desist I will certainly revile you, and leave me for a time.

قَالَ سَلَامٌ عَلَيْكَ ۖ سَأَسْتَغْفِرُ لَكَ رَبِّي ۖ إِنَّهُ كَانَ بِي حَفِيًّا ۝ 47 ۝

On you	عَلَيْكَ ۖ	Peace be	سَلَامٌ	(Abraham) said	قَالَ
(of) my Lord	رَبِّي ۖ	For you	لَكَ	I will ask forgiveness	سَأَسْتَغْفِرُ
Unto me	بِي	Is	كَانَ	Verily He	إِنَّهُ
				Ever Most gracious	حَفِيًّا

Translit	Qāla Salāmun 'Alayka Sa'astaghfiru Laka Rabbī 'Innahu Kāna Bī Ḥafīyāan
AhmedAli	کما تیری سلامتی رہے اب میں اپنے رب سے تیری بخشش کی دعا کروں گا بے شک وہ مجھ پر بڑا مہربان ہے

The Holy Quran

Mary

Sura # 19 – 98 Verses - Makkah

سورة مریم

Jalandhry	ابراہیم نے سلام علیک کیا (اور کاکہ) میں آپ کے لئے اپنے پور دگار سے بخشش مانگوں گا۔ بے شک وہ مجھ پر منایت مہربان ہے
YusufAli	Abraham said: "Peace be on thee: I will pray to my Lord for thy forgiveness: for He is to me Most Gracious.
M.Khan	Ibrâhim (Abraham) said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious.
Pickthal	He said: Peace be unto thee! I shall ask forgiveness of my Lord for thee. Lo! He was ever gracious unto me.
Shakir	He said: Peace be on you, I will pray to my Lord to forgive you; surely He is ever Affectionate to me:

وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُو رَبِّي عَسَى أَلَا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿48﴾

You invoke	تَدْعُونَ	And what	وَمَا	and I shall turn away from you	وَأَعْتَزِلُكُمْ
And I shall call on	وَأَدْعُو	Allah	اللَّهُ	Besides	مِنْ دُونِ
I not	أَلَا	May be	عَسَى	My Lord	رَبِّي
My Lord	رَبِّي	(in my invocation) in calling	بِدُعَاءٍ	Shall be	أَكُونَ
				Unblest	شَقِيًّا

Translit	Wa 'A`ta zilukum Wa Mā Tad`ūna Min Dūni Allāhi Wa 'Ad`ū Rabbī `Asá 'Allā 'Akūna Bidu `a'i Rabbī Shaqīyāan
AhmedAli	اور میں تمیں پجوٹتا ہوں اور جنہیں تم اللہ کے سوا پاکارتے ہو اور میں اپنے رب ہی کو پاکاروں گا امید ہے کہ میں اپنے رب کو پاکار کر معلوم نہ رہوں گا
Jalandhry	اور میں آپ لوگوں سے اور جن کو آپ خدا کے سوا پاکار کرتے ہیں ان سے کفارہ کرتا ہوں اور اپنے پور دگار ہی کو پاکاروں گا۔ امید ہے کہ میں اپنے پور دگار کو پاکار کر معلوم نہیں رہوں گا
YusufAli	"And I will turn away from you (all) and from those whom ye invoke besides Allah: I will call on my Lord: Perhaps, by my prayer to my Lord, I shall be not unblest."
M.Khan	"And I shall turn away from you and from those whom you invoke besides Allâh. And I shall call upon my Lord; and I hope that I shall not be unblest in my invocation to my Lord."
Pickthal	I shall withdraw from you and that unto which ye pray beside Allah, and I shall pray unto my Lord. It may be that, in prayer unto my Lord, I shall not be unblest.
Shakir	And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord; may be I shall not remain unblessed in calling upon my Lord.

فَلَمَّا اغْتَرَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهُبَّا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۖ وَكَلَّا جَعَلْنَا نَبِيًّا

﴿49﴾

And what	وَمَا	He turned away from them	اعْتَرَلَهُمْ	So when	فَلَمَّا
Allah	اللَّهُ	Besides	مِنْ دُونِ	They worship	يَعْبُدُونَ
Isaac	إِسْحَاقَ	(to) him	لَهُ	And We granted	وَهَبَنَا
We made	جَعَلْنَا	And each one (of them)	وَكَلَّا	And Jacob	وَيَعْقُوبَ ۖ
				A Prophet	نَبِيًّا

The Holy Quran

Mary

Sura # 19 – 98 Verses - Makkah

سورة مریم

Translit	<i>Falammā A`tazalahum Wa Mā Ya`budūna Min Dūni Allāhi Wahabnā Lahu 'Ishāqā Wa Ya`qūba Wa Kullā Ja`alnā Nabīyāan</i>
AhmedAli	پھر جب ان سے علیحدہ ہوا اور اس چیز سے بہنیں وہ اللہ کے سوا پرست تھے ہم نے اسے اسحاق اور یعقوب عطا کیا اور ہم نے ہر ایک کو نی بنا یا
Jalandhry	اور جب ابراہیم ان لوگوں سے اور جن کی وہ خدا کے سوا پرستش کرتے تھے ان سے الگ ہو گئے تو ہم نے ان کو اسحاق اور (اسحاق کو) یعقوب بنتے۔ اور سب کو پیغمبر بنایا
YusufAli	When he had turned away from them and from those whom they worshipped besides Allah, We bestowed on him Isaac and Jacob, and each one of them We made a prophet.
M.Khan	So when he had turned away from them and from those whom they worshipped besides Allâh, We gave him Ishâq (Isaac) and Ya'qûb (Jacob), and each one of them We made a Prophet.
Pickthal	So, when he had withdrawn from them and that which they were worshipping beside Allah, We gave him Isaac and Jacob. Each of them We made a prophet.
Shakir	So when he withdrew from them and what they worshipped besides Allah, We gave to him Ishaq and Yaqoub, and each one of them We made a prophet.

﴿50﴾ وَوَهْبِنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا

Of (from)	مِنْ	(to) them	لَهُمْ	And We gave	وَوَهْبِنَا
(for) them	لَهُمْ	And We made	وَجَعَلْنَا	Our Mercy	رَحْمَتِنَا
Honour	عَلِيًّا	(of) truth	صِدْقٍ	Tongues	لِسَانَ

Translit	<i>Wa Wahabnā Lahum Min Rahmatinā Wa Ja`alnā Lahum Lisāna Ḫidqin `Alīyāan</i>
AhmedAli	اور ہم نے ان سب کو اپنی رحمت سے حصہ دیا اور ہم نے ان کا نیک نام بلند کیا
Jalandhry	اور ان کو اپنی رحمت سے (بہت سی چیزوں) عنایت کیں۔ اور ان کا ذکر تمیل بلند کیا
YusufAli	And We bestowed of Our Mercy on them, and We granted them lofty honour on the tongue of truth.
M.Khan	And We gave them of Our Mercy (a good provision in plenty), and We granted them honour (of all the nations, i.e everybody remembers them with a good praise).
Pickthal	And we gave them of Our mercy, and assigned to them a high and true renown.
Shakir	And We granted to them of Our mercy, and We left (behind them) a truthful mention of eminence for them.

﴿51﴾ وَادْكُرْ فِي الْكِتَابِ مُوسَى ۖ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا

The Book (the Quran)	الْكِتَابِ	In	فِي	And mentione	وَادْكُرْ
Was	كَانَ	Verily he	إِنَّهُ	Moses	مُوسَى ۖ
A Messenger	رَسُولًا	And he was	وَكَانَ	Chosen	مُخْلَصًا
				A Prophet	نَّبِيًّا

Translit	<i>Wa Adhkur Fī Al-Kitābi Mūsá 'Innahu Kāna Mukhlasāan Wa Kāna Rasūlāan Nabīyāan</i>
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The Holy Quran

Mary

Sura # 19 – 98 Verses - Makkah

سورة مریم

AhmedAli	اور کتاب میں موسیٰ کا ذکر کر بے شک وہ خاص بندے اور بیجھے ہوئے پیغمبر تھے				
Jalandhry	اور کتاب میں موسیٰ کا بھی ذکر کرو۔ بے شک وہ (ہمارے) برگزیدہ اور پیغمبر مرسل تھے				
YusufAli	Also mention in the Book (the story of) Moses: for he was specially chosen and he was an messenger (and) a prophet.				
M.Khan	And mention in the Book (this Qur'an) Mûsa (Moses). Verily! he was chosen and he was a Messenger (and) a Prophet				
Pickthal	And make mention in the Scripture of Moses. Lo! he was chosen, and he was a messenger (of Allah), a prophet.				
Shakir	And mention Musa in the Book; surely he was one purified, and he was a messenger, a prophet.				

﴿ وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَنَاهُ نَجِيًّا ﴾ 52

Side	جانبِ	From	منْ	And We called him	وَنَادِيْنَاهُ
And We made him draw near	وَقَرَنَاهُ	The right	الْأَيْمَنِ	(of) the Mount	الطُّورِ
				For whispering (for a talk)	نَجِيًّا

Translit	Wa Nâdaynâhu Min Jânibi Aŷ-Tûri Al-'Aymani Wa Qarrabnâhu Najîyâan				
AhmedAli	اور ہم نے اسے کوہ طور کے دائیں طرف سے پکارا اور اسے رازی بات کرنے کے لیے قریب بلا�ا				
Jalandhry	اور ہم نے ان کو طور کی دائیں جانب پکارا اور باتیں کرنے کے لئے نزدیک بلا�ا				
YusufAli	And We called him from the right side of Mount (Sinai), and made him draw near to Us, for mystic (converse).				
M.Khan	And We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Mûsa (Moses)]				
Pickthal	We called him from the right slope of the Mount, and brought him nigh in communion.				
Shakir	And We called to him from the blessed side of the mountain, and We made him draw nigh, holding communion (with Us).				

﴿ وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴾ 53

(from) out of	منْ	(for) on him	لَهُ	And We bestowed	وَوَهَبْنَا
Aaron	هَارُونَ	His brother	أَخَاهُ	Our Mercy	رَحْمَتِنَا
				A Prophet	نَبِيًّا

Translit	Wa Wahabnâ Lahu Min Rahmatinâ 'Akhâhu Hârûna Nabîyâan				
AhmedAli	اور ہم نے اسے اپنی رحمت سے ان کے بھائی ہارون کو تین بنا کر عطا کیا				
Jalandhry	اور اپنی مہربانی سے ان کو ان کا بھائی ہارون پیغمبر عطا کیا				
YusufAli	And, out of Our Mercy, We gave him his brother Aaron, (also) a prophet.				
M.Khan	And We granted him his brother Hârûn (Aaron), (also) a Prophet, out of Our Mercy.				
Pickthal	And We bestowed upon him of Our mercy his brother Aaron, a prophet (likewise).				

The Holy Quran

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Sura # 19 – 98 Verses - Makkah

سورة مریم

Shakir	And We gave to him out of Our mercy his brother Haroun a prophet.
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وَادْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ ۝ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ۝ 54

The Book (the Quran)	الْكِتَابِ	In	فِي	And mention	وَادْكُرْ
Was	كَانَ	Verily he	إِنَّهُ	Ishmael	إِسْمَاعِيلَ ۝
And he was	وَكَانَ	(in) promise	الْوَعْدِ	True	صَادِقٌ
		A Prophet	نَبِيًّا	A Messenger	رَسُولًا

Translit	Wa Adhkur Fī Al-Kitābi 'Ismā'ila 'Innahu Kāna Ṣādiqa Al-Wa`di Wa Kāna Rasūlāan Nabīyāan
AhmedAli	اور کتاب میں اسماعیل کا بھی ذکر کرے شک وہ وعدہ کا چا اور بھیجا ہو ایختمبر تھا
Jalandhry	اور کتاب میں اسماعیل کا بھی ذکر کرو وہ وعدے کے پے اور ہمارے بیٹھے ہوئے بنی تھے
YusufAli	Also mention in the Book (the story of) Ismail: he was (strictly) true to what he promised, and he was a messenger (and) a prophet.
M.Khan	And mention in the Book (the Qur'ân) Ismâ'il (Ishmael). Verily! he was true to what he promised, and he was a Messenger, (and) a Prophet.
Pickthal	And make mention in the Scripture of Ishmael. Lo! he was a keeper of his promise, and he was a messenger (of Allah), a prophet.
Shakir	And mention Ismail in the Book; surely he was truthful in (his) promise, and he was a messenger, a prophet.

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ۝ 55

(on) his family	أَهْلَهُ	To command	يَأْمُرُ	And he used	وَكَانَ
And was	وَكَانَ	And Zakah	وَالزَّكَاةُ	The prayer	بِالصَّلَاةِ
Pleasing	مَرْضِيًّا	His Lord	رَبِّهِ	With	عِنْدَ

Translit	Wa Kāna Ya'muru 'Ahlu Biṣ-Ṣalāati Wa Az-Zakāti Wa Kāna 'Inda Rabbihī Mardīyāan
AhmedAli	اور اپنے گھر والوں کو نماز اور زکوٰۃ کا حکم کرتا تھا اور وہ اپنے رب کے ہاں پسندیدہ تھا
Jalandhry	اور اپنے گھر والوں کو نماز اور زکوٰۃ کا حکم کرتے تھے اور اپنے پو درگار کے ہاں پسندیدہ (ویرگیہ) تھے
YusufAli	He used to enjoin on his people Prayer and Charity and he was most acceptable in the sight of his Lord.
M.Khan	And he used to enjoin on his family and his people As-Salât (the prayers) and the Zakât, and his Lord was pleased with him.
Pickthal	He enjoined upon his people worship and almsgiving, and was acceptable in the sight of his Lord.
Shakir	And he enjoined on his family prayer and almsgiving, and was one in whom his Lord was well pleased.

وَادْكُرْ فِي الْكِتَابِ إِدْرِيسَ ۝ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ۝ 56

The Book	الْكِتَابِ	In	فِي	And mentione	وَادْكُرْ
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The Holy Quran

Mary

Sura # 19 – 98 Verses - Makkah

سورة مریم

Was	كَانَ	Verily he	إِنَّهُ	Idris	إِدْرِيسٌ
		A Prophet	نَبِيًّا	Truthful	صِدِّيقًا

Translit	Wa Adhkur Fī Al-Kitābi 'Idrīsa 'Innahu Kāna Ḫiddīqāan Nabīyāan
AhmedAli	اور کتاب میں ادريس کا ذکر کر بے شک وہ سچانی تھا
Jalandhry	اور کتاب میں ادريس کا بھی ذکر کرو۔ وہ بھی نبیت پے نبی تھے
YusufAli	Also mention in the Book the case of Idris: he was a man of truth (and sincerity), (and) a prophet:
M.Khan	And mention in the Book (the Qur'ân) Idris (Enoch). Verily! he was a man of truth, (and) a Prophet.
Pickthal	And make mention in the Scripture of Idris. Lo! he was a saint, a prophet;
Shakir	And mention Idris in the Book; surely he was a truthful man, a prophet,

﴿57﴾ وَرَفَعْنَاهُ مَكَانًا عَلَيًّا

High	عَلَيًّا	(to) aplace	مَكَانًا	And We raised him	وَرَفَعْنَاهُ
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Translit	Wa Rafa`nāhu Makānāan `Alīyāan
AhmedAli	اور ہم نے اسے بلند مرتبہ پر پہنچایا
Jalandhry	اور ہم نے ان کو اونچی جگہ اٹھالیا تھا
YusufAli	And We raised him to a lofty station.
M.Khan	And We raised him to a high station.
Pickthal	And We raised him to high station.
Shakir	And We raised him high in Heaven.

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنْ ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا ۝ إِذَا تُنْشَأُ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكَّيًا

﴿58﴾ ﴿

Bestowed	أَنْعَمَ	Who	الَّذِينَ	Those	أُولَئِكَ
From among	مِنْ	Unto them	عَلَيْهِمْ	Allah	اللَّهُ
Offspring	ذُرِّيَّةٌ	From	مِنْ	The Prophets	النَّبِيِّينَ
We carried (in the ship)	حَمَلْنَا	And (of) those whom	وَمِمَّنْ	(of) Adam	آدَمَ
And of	وَمِنْ	Noah	نُوحٍ	With	مَعَ
And Israel	وَإِسْرَائِيلَ	(of) Abraham	إِبْرَاهِيمَ	Offspring	ذُرِّيَّةٌ
And chose	وَاجْتَبَيْنَا ۝	We guided	هَدَيْنَا	And from among those whom	وَمِمَّنْ

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Sura # 19 – 98 Verses - Makkah

سورة مریم

Unto them	عَلَيْهِمْ	Were recited	تُشَنَّىٰ	When	إِذَا
They fell down	خَرُوا	(of) the Most Gracious (Allah)	الرَّحْمَنُ	Verses	آيَاتُ
		And weeping	وَبُكْيًا	Prostrating	سُجَّدًا

Translit	'U'lā'ika Al-Ladhīna 'An`ama Allāhu `Alayhim Mina An-Nabīyīna Min Dhurrīyati 'Ādama Wa Mimman Ḥamalnā Ma`a Nūḥin Wa Min Dhurrīyati Ibrāhīma Wa 'Isrā'ila Wa Mimman Hadaynā Wa Ajtabaynā 'Idhā Tūtlā `Alayhim 'Ayātu Ar-Rāḥmāni Kharrū Sujjadāan Wa Bukīyāan
AhmedAli	یہ وہ لوگ ہیں جن پر الہ نے انعام کیا پہنچبڑوں میں اور آدم کی اولاد میں سے اور ان میں سے جنہیں ہم نے نوح کے ساتھ سوار کیا تھا اور ابراہیم اور اسماعیل کی اولاد میں سے اور ان میں سے جنہیں ہم نے بدایت کی اور پہنچ کیا جب ان پر الہ کی آئینیں پڑھی جاتی میں توروتے ہوئے سجدے میں گرتے ہیں
Jalandhry	یہ وہ لوگ ہیں جن پر خدا نے اپنے پہنچبڑوں میں سے فضل کیا۔ (یعنی) اولاد آدم میں سے اور ان لوگوں میں سے جن کو نوح کے ساتھ (کشتی میں) سوار کیا اور ابراہیم اور یعقوب کی اولاد میں سے اور ان لوگوں میں سے جن کو ہم نے بدایت دی اور بر گزیدہ کیا۔ جب ان کے سامنے ہماری آئینیں پڑھی جاتی تھیں تو سجدے میں گرپتے اور روتے رہتے تھے
YusufAli	Those were some of the prophets on whom Allah did bestow His Grace— of the posterity of Adam, and of those whom We carried (in the Ark) with Noah, and of the posterity of Abraham and Israel— of those whom We guided and chose; whenever the Signs of (Allah) Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears.
M.Khan	Those were they unto whom Allāh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nūh (Noah), and of the offspring of Ibrāhīm (Abraham) and Israel and from among those whom We guided and chose. When the Verses of the Most Gracious (Allāh) were recited unto them, they fell down prostrat and weeping.
Pickthal	These are they unto whom Allah showed favour from among the prophets, of the seed of Adam and of those whom We carried (in the ship) with Noah, and of the seed of Abraham and Israel, and from among those whom We guided and chose. When the revelations of the Beneficent were recited unto them, they fell down, adoring and weeping.
Shakir	These are they on whom Allah bestowed favors, from among the prophets of the seed of Adam, and of those whom We carried with Nuh, and of the seed of Ibrahim and Israel, and of those whom We guided and chose; when the communications of the Beneficent Allah were recited to them, they fell down making obeisance and weeping.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ ۖ فَسَوْفَ يَلْقَوْنَ عَيًّا

﴿59﴾

A posterity	خَلْفٌ	(after) them	مِنْ بَعْدِهِمْ	Then succeeded	فَخَلَفَ
And followed	وَاتَّبَعُوا	The prayer	الصَّلَاةَ	Who gave up	أَضَاعُوا
They will meet	يَلْقَوْنَ	So	فَسَوْفَ	Lust	الشَّهَوَاتِ
				Transgression (error)	عَيًّا

Translit	Fakhalafa Min Ba`dihim Khalfun 'Adā`ū Aṣ-Ṣalāata Wa Attaba`ū Ash-Shahawāti Fasawfa Yalqawna Ghayyāan
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Sura # 19 – 98 Verses - Makkah

سورة مریم

AhmedAli	پھر ان کی جگہ ایسے ناغلف آئے جنہوں نے نماز ضائع کی اور خواہشون کے پیچے پڑ گئے پھر عتقید بگرامی کی سزا پائیں گے
Jalandhry	پھر ان کے بعد پند ناغلف ان کے بانشیں ہوئے جنہوں نے نماز کو (چھوڑ دیا گیا اسے) کھو دیا۔ اور خواہشات ضافی کے پیچے لگ گئے۔ وہ عتقید ان کو گرامی (کی سزا) ملے گی
YusufAli	But after them there followed a posterity who missed prayers and followed after lusts: soon, then will they face Destruction—
M.Khan	Then, there has succeeded them a posterity who have given up As-Salât (the prayers) [i.e. made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So they will be thrown in Hell.
Pickthal	Now there hath succeeded them a later generation whom have ruined worship and have followed lusts. But they will meet deception.
Shakir	But there came after them an evil generation, who neglected prayers and followed and sensual desires, so they win meet perdition,

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٠﴾

Repented	تَابَ	Those who	مَنْ	Except	إِلَّا
Righteousness	صَالِحًا	And worked	وَعَمِلَ	And believed	وَآمَنَ
Paradise	الْجَنَّةَ	Will enter	يَدْخُلُونَ	Shuch	فَأُولَئِكَ
In aught (at all)	شَيْئًا	They will be wronged	يُظْلَمُونَ	And not	وَلَا

Translit	'Illā Man Tāba Wa 'Āmana Wa 'Amila Ṣālīḥān Fa'ūlā'ika Yadhkhulūna Al-Jannata Wa Lā Yužlamūna Shay'āan
AhmedAli	مکر جس نے توبہ کی اور ایمان لایا اور نیک کام کیے سو وہ لوگ بہشت میں داخل ہوں گے اور ان کا ذرا نقصان نہ کیا جائے گا
Jalandhry	ہاں جس نے توبہ کی اور ایمان لایا اور عمل نیک کئے تو اسے لوگ بہشت میں داخل ہوں گے اور ان کا ذرا نقصان نہ کیا جائے گا
YusufAli	Except those who repent and believe, and work Righteousness: for these will enter the Garden and will not be wronged in the least
M.Khan	Except those who repent and believe (in the Oneness of Allâh and His Messenger Muhammad SAW), and work righteousness. Such will enter Paradise and they will not be wronged in aught.
Pickthal	Save him who shall repent and believe and do right. Such will enter the Garden, and they will not be wronged in aught -
Shakir	Except such as repent and believe and do good, these shall enter the garden, and they shall not be dealt with unjustly in any way:

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ ۝ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا ﴿٦١﴾

Which	الَّتِي	(of) eden	عَدْنٍ	Gardens	جَنَّاتٍ
(of) His slaves	عِبَادَهُ	The Most Gracious	الرَّحْمَنُ	Promised	وَعَدَ
Is	كَانَ	Verily He	إِنَّهُ	In the Unseen	بِالْغَيْبِ ۝
		To be fulfilled	مَأْتِيًّا	His Promise	وَعْدُهُ

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Translit	<i>Jannāti `Adnin Allatī Wa`ada Ar-Rahmānu `Ibādahu Bil-Ghaybi 'Innahu Kāna Wa`duhu Ma'tiyāan</i>
AhmedAli	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ كَيْفَ يَكُونُ لَهُ مِنْ بَعْدِ الْمَوْتِ أَنْ يَرَى مَا يُوعَدُ إِلَّا مَا شَاءَ اللَّهُ أَنْ يَشْأَى وَمَا يُوعَدُ إِلَّا مَا يُكَوِّنُ
Jalandhry	(یعنی) بہشت جاودا نی (میں) جس کا غذا نے اپنے بندوں سے وعدہ کیا ہے جو ان کی آنکھوں سے پوشیدہ ہے (اور جو ان کی آنکھوں سے) پوشیدہ (ہے)۔ بے شک اس کا وعدہ (نیکوں کاروں کے سامنے) آنے والا ہے
YusufAli	Gardens of Eternity, those which (Allah) Most Gracious has promised to His servants in the Unseen: for His promise must (necessarily) come to pass.
M.Khan	(They will enter) 'Adn (Eden) Paradise (everlasting Gardens), which the Most Gracious (Allâh) has promised to His slaves in the unseen: Verily! His Promise must come to pass.
Pickthal	Gardens of Eden, which the Beneficent hath promised to His slaves in the unseen. Lo! His promise is ever sure of fulfilment -
Shakir	The gardens of perpetuity which the Beneficent Allah has promised to His servants while unseen; surely His promise shall come to pass.

﴿62﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا ۖ وَلَهُمْ رِزْقٌ هُمْ فِيهَا بُكْرَةٌ وَعَشِيًّا ۚ

Therein	فِيهَا	They shall hear	يَسْمَعُونَ	Not	لَا
Salutation/peace	سَلَامًا ۖ	But	إِلَّا	Vain talk	لَغْوًا
Therein	فِيهَا	Their sustenance	رِزْقُهُمْ	And they will have	وَلَهُمْ
		And afternoon/evening	وَعَشِيًّا	Morning	بُكْرَةً

Translit	<i>Lā Yasma `una Fīhā Laghwan `Illā Salāmāan Wa Lahum Rizquhum Fīhā Bukratan Wa `Ashiyāan</i>
AhmedAli	اس میں سلام کے کوئی فضول بات نہ سنیں گے اور انہیں وہاں سچ و شام کھانا ملے گا
Jalandhry	وہ اس میں سلام کے سوا کوئی بیوودہ کلام نہ سنیں گے، اور ان کے لئے سچ و شام کا کھانا تیار ہو گا
YusufAli	They will not there hear any vain discourse, but only salutations of peace: and they will have therein their sustenance, morning and evening.
M.Khan	They shall not hear therein (in Paradise) any Laghw (dirty, false, evil vain talk), but only Salâm (salutations of peace). And they will have therein their sustenance, morning and afternoon. [See (V.40:55)]
Pickthal	They hear therein no idle talk, but only Peace; and therein they have food for morn and evening.
Shakir	They shall not hear therein any vain discourse, but only: Peace, and they shall have their sustenance therein morning and evening.

﴿63﴾ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ۚ

Which	الَّتِي	Paradise	الْجَنَّةُ	Such is	تِلْكَ
Our slaves	عِبَادِنَا	To	مِنْ	We shall give as an inheritance	نُورِثُ
Pious	تَقِيًّا	Have been	كَانَ	To those who	مَنْ

Translit | *Tilka Al-Jannatu Allatī Nūrithu Min `Ibādinā Man Kāna Taqīyāan*

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سورة مریم

AhmedAli	یہ جنت ہے کہ ہم اپنے بندوں میں سے اس کو وارث بنائیں گے جو پریز گار ہو گا
Jalandhry	یہی وہ جنت ہے جس کا ہم اپنے بندوں میں سے ایسے شخص کو وارث بنائیں گے جو پریز گار ہو گا
YusufAli	Such is the Garden which We give as an inheritance to those of Our Servants who guard against evil.
M.Khan	Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been Al-Muttaqûn (pious and righteous persons - See V.2:2).
Pickthal	Such is the Garden which We cause the devout among Our bondmen to inherit.
Shakir	This is the garden which We cause those of Our servants to inherit who guard (against evil).

وَمَا نَنْزَلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبِّكَ نَسِيَّا

﴿65﴾

Except	إِلَّا	We (angels) descend	نَنْزَلُ	And not	وَمَا
To him (belongs)	لَهُ	(of) your Lord	رَبِّكَ	By the Command	بِأَمْرِ
And what (is)	وَمَا	Before us	بَيْنَ أَيْدِينَا	What (is)	مَا
Between	بَيْنَ	And what (is)	وَمَا	Behind us	خَلْفَنَا
Is	كَانَ	And not	وَمَا	Those	ذَلِكَ
		Forgetful	نَسِيَّا	Your Lord	رَبِّكَ

Translit	Wa Mā Natanazzalu 'Illā Bi'amri Rabbika Lahu Mā Bayna 'Aydīnā Wa Mā Khalfanā Wa Mā Bayna Dhālikā Wa Mā Kāna Rabbuka Nasīyāan
AhmedAli	اور ہم تیرے رب کے علم کے سوانحیں اترتے اسی کا ہے جو کچھ ہمارے سامنے ہے اور جو کچھ ہمارے پیچے ہے اور جو کچھ اس کے درمیان ہے اور تیرے ارب بھولنے والا نہیں
Jalandhry	اور (فرشتوں نے پیغمبر کو جواب دیا کہ) ہم تمہارے پروردگار کے علم سوا اُڑ نہیں سکتے۔ جو کچھ ہمارے آگے ہے اور پیچے ہے اور جو ان کے درمیان ہے سب اسی کا ہے اور تمہارا پروردگار بھولنے والا نہیں
YusufAli	(The angels say:) "We descend not but by command of thy Lord: to Him belongeth what is before us and what is behind us and what is between: and thy Lord never doth forget"—
M.Khan	And we (angels) descend not except by the Command of your Lord (O Muhammad SAW). To Him belongs what is before us and what is behind us, and what is between those two, and your Lord is never forgetful,—
Pickthal	We (angels) come not down save by commandment of thy Lord. Unto Him belongeth all that is before us and all that is behind us and all that is between those two, and thy Lord was never forgetful -
Shakir	And we do not descend but by the command of your Lord; to Him belongs whatever is before us and whatever is behind us and whatever is between these, and your Lord is not forgetful.

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيَّاً ﴿65﴾

And the earth	وَالْأَرْضِ	(of) the heavens	السَّمَاوَاتِ	Lord	رَبُّ
So worship Him	فَاعْبُدْهُ	Between them	بَيْنَهُمَا	And what (is)	وَمَا

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Do	هَلْ	In His worship	لِعِبَادَتِهِ	And be patient	وَاصْطَبِرْ
Any similar or co-equal	سَمِيًّا	For Him	لَهُ	You know	تَعْلَمُ

Translit	Rabbu As-Samāwāti Wa Al-'Arđi Wa Mā Baynahumā Fā`bud/hu Wa Aṣṭabir Li `ibādatihī Hal Ta`lamu Lahu Samīyāan
AhmedAli	آسمانوں اور زمین کا رب ہے اور جو جیز ان کے درمیان ہے سو اسی کی عبادت کرو اسی کی عبادت پر قائم رہ کیا تیرے علم میں اس عیسائی کوئی اور بے
Jalandhry	(یعنی) آسمان اور زمین کا اور جو ان دونوں کے درمیان ہے سب کا پروردگار ہے۔ تو اسی کی عبادت کرو اور اسی کی عبادت پر ثابت قدم رہو۔ بھلاتم کوئی اس کا نام جانتے ہو
YusufAli	"Lord of the heavens and of the earth, and of all that is between them: so worship Him, and be constant and patient in His worship: knowest thou of any who is worthy of the same Name as He?"
M.Khan	Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or coequal or comparable to Him, and He has none as partner with Him). [There is nothing like unto Him and He is the All-Hearer, the All-Seer].
Pickthal	Lord of the heavens and the earth and all that is between them! Therefor, worship thou Him and be thou steadfast in His service. Knowest thou one that can be named along with Him?
Shakir	The Lord of the heavens and the earth and what is between them, so serve Him and be patient in His service. Do you know any one equal to Him?

﴿66﴾ وَيَقُولُ الْإِنْسَانُ إِذَا مَا مِتُّ لَسْوَفَ أُخْرَجُ حَيًا

When	إِذَا	Man	الْإِنْسَانُ	And says	وَيَقُولُ
I be raised up	أُخْرَجُ	Shall	لَسْوَفَ	I am dead	مَا مِتُّ
				alive	حَيًا

Translit	Wa Yaqūlu Al-'Insānu 'A'idhā Mā Mittu Lasawfa 'Ukhraju Ḥayyāan
AhmedAli	اور انسان کہتا ہے جب میں مر جاؤں گا تو کیا پھر زندہ کر کے نکالا جاؤں گا
Jalandhry	اور (کافر) انسان کہتا ہے کہ جب میں مر جاؤں گا تو کیا زندہ کر کے نکالا جاؤں گا؟
YusufAli	Man says: "What! when I am dead, shall I then be raised up alive?"
M.Khan	And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?"
Pickthal	And man saith: When I am dead, shall I forsooth be brought forth alive?
Shakir	And says man: What! when I am dead shall I truly be brought forth alive?

﴿67﴾ أَوَلَّا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلٍ وَلَمْ يَكُنْ شَيْئًا

Man	الْإِنْسَانُ	Remember	يَذْكُرُ	Does not	أَوَلَّا
Before	مِنْ قَبْلٍ	We created him	خَلَقْنَاهُ	That	أَنَّا
anything	شَيْئًا	He was	يَكُنْ	While not	وَلَمْ

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سورة مریم

Translit	'Awalā Yadhkuru Al-'Insānu 'Annā Khalaqnāhu Min Qablu Wa Lam Yaku Shay'āan
AhmedAli	کیا انسان کو یاد نہیں ہے کہ اس سے پہلے ہم نے اسے بنایا تھا اور وہ کوئی چیز بھی نہ تھا
Jalandhry	کیا (ایسا) انسان یاد نہیں کرتا کہ ہم نے اس کو پہلے بھی پیدا کیا تھا اور وہ کچھ بھی چیز نہ تھا
YusufAli	But does not man call to mind that We created him before out of nothing?
M.Khan	Does not man remember that We created him before, while he was nothing?
Pickthal	Doth not man remember that We created him before, when he was naught?
Shakir	Does not man remember that We created him before, when he was nothing?

﴿68﴾ فَوَرِبَكَ لَنْخُشْرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنْخُضْرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا

And the devils	والشَّيَاطِينَ	Surely We shall gather them together	لَنْخُشْرَنَّهُمْ	So by your Lord	فَوَرِبَكَ
Round	حَوْلَ	Indeed We shall bring them	لَنْخُضْرَنَّهُمْ	Then	ثُمَّ
		On knees	جِثِيًّا	Hell	جَهَنَّمَ

Translit	Fawarabbika Lanahshurannahum Wa Ash-Shayātīna Thumma Lanuhdirannahum Ḥawla Jahannama Jithīyāan
AhmedAli	سوتیرے رب کی قسم ہے ہم انہیں اور ان کے شیطانوں کو ضرور مجع کریں گے پھر ہم انہیں گھٹنوں پر گرے ہوئے دوزخ کے گرد عاضر کریں گے
Jalandhry	تمارے پروردگار کی قسم! ہم ان کو مجع کریں گے اور شیطانوں کو بھی۔ پھر ان سب کو جنم کے گرد عاضر کریں گے (اور وہ) گھٹنوں پر گرے ہوئے (ہوں گے)
YusufAli	So by thy Lord, without doubt, We shall gather them together, and (also) the Evil Ones (with them); then shall We bring them forth on their knees round about Hell;
M.Khan	So by your Lord, surely, We shall gather them together, and (also) the Shayātin (devils) (with them), then We shall bring them round Hell on their knees.
Pickthal	And, by thy Lord, verily We shall assemble them and the devils, then We shall bring them, crouching, around hell.
Shakir	So by your Lord! We will most certainly gather them together and the Shaitans, then shall We certainly cause them to be present round hell on their knees.

﴿69﴾ ثُمَّ لَنْتَزِعَنَّ مِنْ كُلِّ شِيَعَةٍ أَيُّهُمْ أَشَدُ عَلَى الرَّحْمَنِ عِتِيًّا

From	مِنْ	Indeed We shall drag out	لَنْتَزِعَنَّ	Then	ثُمَّ
As to which of them	أَيُّهُمْ	Sect	شِيَعَةٍ	Every	كُلِّ
The Most Gracious (Allah)	الرَّحْمَنِ	Against	عَلَى	(was) worst	أَشَدُ
				Obstinate/rebellion	عِتِيًّا

Translit	Thumma Lananzi`anna Min Kulli Shī`atin 'Ayyuhum 'Ashaddu `Alá Ar-Rahmāni `Itīyāan
AhmedAli	پھر ہر گروہ میں سے ان لوگوں کو الگ کر لیں گے جو اہلہ سے بہت ہی سرکش تھے
Jalandhry	پھر ہر جماعت میں سے ہم ایسے لوگوں کو ٹھیک نہ کر لیں گے جو غدا سے سخت سرکشی کرتے تھے
YusufAli	Then shall We certainly drag out from every sect all those who were worst in obstinate rebellion against (Allah)

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Sura # 19 – 98 Verses - Makkah

سورة مریم

	Most Gracious.
M.Khan	Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allâh).
Pickthal	Then We shall pluck out from every sect whichever of them was most stubborn in rebellion to the Beneficent.
Shakir	Then We will most certainly draw forth from every sect of them him who is most exorbitantly rebellious against the Beneficent Allah.

ۗ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَى بِهَا صِلَيًا ۚ ۷۰

Know best	أَعْلَمُ	Verily We	لَنَحْنُ	Then	ثُمَّ
(are) most worthy	أَوْلَى	(they)	هُمْ	Those who	بِالَّذِينَ
		(of) being burnt	صِلَيًا	Therein	بِهَا

Translit	Thumma Lanâhnu 'A`lamu Bial-Ladhîna Hum 'Awlâ Bihâ Shîlîyâan
AhmedAli	پھر ہم ان لوگوں کو خوب جانتے میں جو دونخ میں جانے کے زیادہ مستحق میں
Jalandhry	اور ہم ان لوگوں سے خوب واقف میں جوان میں داخل ہونے کے زیادہ لائق میں
YusufAli	And certainly We know best those who are most worthy of being burned therein.
M.Khan	Then, verily, We know best those who are most worthy of being burnt therein.
Pickthal	And surely We are best aware of those most worthy to be burned therein.
Shakir	Again We do certainly know best those who deserve most to be burned therein.

ۗ وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَى رَبِّكَ حَتَّمًا مَقْضِيًّا ۚ ۷۱

But	إِلَّا	(one) of you	مِنْكُمْ	And (Ithere is) not	وَإِنْ
With (on)	عَلَى	(this) is	كَانَ	Will pass over it	وَارِدُهَا ۚ
A decree	مَقْضِيًّا	Accomplished	حَتَّمًا	Your Lord	رَبِّكَ

Translit	Wa 'In Minkum 'Illâ Wa Ariduhâ Kâna 'Alâ Rabbika Hâtmaan Maqdîyâan
AhmedAli	اور تم میں سے کوئی بھی ایسا نہیں جس کا اس پر گزرنہ ہو یہ تیرے رب پر لازم مقرر کیا ہوا ہے
Jalandhry	اور تم میں کوئی (شخص) نہیں مگر اسے اس پر گزرنा ہو گا۔ یہ تمہارے پورا دکار پر لازم اور مقرر ہے
YusufAli	Not one of you but will pass over it: this is, with thy Lord, a Decree which must be accomplished.
M.Khan	There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished
Pickthal	There is not one of you but shall approach it. That is a fixed ordinance of thy Lord.
Shakir	And there is not one of you but shall come to it; this is an unavoidable decree of your Lord.

ۗ ثُمَّ نُسَجِّي الَّذِينَ اتَّقُوا وَنَذِرُ الظَّالِمِينَ فِيهَا جِئِيًا ۚ ۷۲

Those who	الَّذِينَ	We shall save	نُسَجِّي	Then	ثُمَّ
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Sura # 19 – 98 Verses - Makkah

سورة مریم

The wrong-doers	الظَّالِمِينَ	And We shall leave	وَنَذَرْ	Feared	اتَّقُوا
		kneeling	جِشِيًّا	Therein	فِيهَا

Translit	Thumma Nunajjīt Al-Ladhīna Attaqaw Wa Nadharu Aż-Żālimīn Fihā Jithīyān
AhmedAli	پھر ہم انہیں بچالیں گے جو دُر تے میں اور ظالموں کو اس میں گھٹنوں پر گرے ہوئے چھوڑ دیں گے
Jalandhry	پھر ہم پر ہیں کاروں کو نجات دیں گے۔ اور ظالموں کو اس میں گھٹنوں کے بل پڑا ہوا چھوڑ دیں گے
YusufAli	But We shall save those who guarded against evil, and We shall leave the wrongdoers therein, (humbled) to their knees.
M.Khan	Then We shall save those who use to fear Allâh and were dutiful to Him. And We shall leave the Zâlimûn (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).
Pickthal	Then We shall rescue those who kept from evil, and leave the evil-doers crouching there.
Shakir	And We will deliver those who guarded (against evil), and We will leave the unjust therein on their knees.

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيْنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيَّا 73

(on) to them	عَلَيْهِمْ	Are recited	تُشَاهِدُ	And when	وَإِذَا
(said) say	قَالَ	Clear	بَيْنَاتٍ	Over Verses	آيَاتُنَا
To those who	لِلَّذِينَ	Disbelieved	كَفَرُوا	Those who	الَّذِينَ
(of) the two groups	الْفَرِيقَيْنِ	Which	أَيُّ	Believed	آمَنُوا
And better	وَأَحْسَنُ	In position	مَقَامًا	(is) best	خَيْرٌ
				place	نَدِيَّا

Translit	Wa 'Idhā Tuttá 'Alayhim 'Āyātunā Bayyinātin Qāla Al-Ladhīna Kafarū Lilladhīna 'Āmanū' Ayyu Al-Fariqayni Khayrun Maqāmāan Wa 'Ahsanu Nadīyān
AhmedAli	اور جب انہیں ہماری کھلی ہوئی آئینی سنائی میں تو کافر ایمان داروں سے کہتے میں دونوں فریقوں میں سے کس کا مرتبہ بہتر ہے اور مغل کس کی اچھی ہے
Jalandhry	اور جب ان لوگوں کے سامنے ہماری آئینی پڑھی باقی میں تو جو کافر میں وہ مومنوں سے کہتے میں کہ دونوں فریق میں سے مکان کس کے اپھے اور محلہ کس کی بہتر میں
YusufAli	When Our Clear Signs are rehearsed to them, the Unbelievers say to those who believe "Which of the two sides is best in point of position? Which makes the best show in council?"
M.Khan	And when Our Clear Verses are recited to them, those who disbelieve (the rich and strong among the pagans of Quraish who live a life of luxury) say to those who believe (the weak, poor companions of Prophet Muhammad SAW who have a hard life): "Which of the two groups (i.e. believers or disbelievers) is best in (point of) position and as regards station (place of council for consultation)."
Pickthal	And when Our clear revelations are recited unto them, those who disbelieve say unto those who believe: Which of the two parties (yours or ours) is better in position, and more imposing as an army?
Shakir	And when Our clear communications are recited to them, those who disbelieve say to those who believe: Which of the two parties is best in abiding and best in assembly?

﴿ وَكُمْ أَهْلَكْنَا فَبِلَهُمْ مِنْ قَرْنِ هُمْ أَحْسَنُ أَثَاثًا وَرَئِيَا ﴾ 74

Before them	فَبِلَهُمْ	We destroyed	أَهْلَكْنَا	And how many	وَكُمْ
Who	هُمْ	A generation	قَرْنٌ	(from)	مِنْ
And outward appearance	وَرَئِيَا	In goods	أَثَاثًا	(were) better	أَحْسَنُ

Translit	Wa Kam 'Ahlaknā Qablahum Min Qarnin Hum 'Ahsanu 'Athāthāan Wa Ri'yāan
AhmedAli	اور ہم ان سے پہلے کتنی جا امتیں ہاک کر کچکے میں وہ سامان اور نمودیں بہتر تھے
Jalandhry	اور ہم نے ان سے پہلے بہت سی امتیں ہاک کر دیں۔ وہ لوگ (ان سے) ٹھاٹھ اور نمودیں کہیں اپھے تھے
YusufAli	But how many (countless) generations before them have We destroyed, who were even better in equipment and in glitter to the eye?
M.Khan	And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?
Pickthal	How many a generation have We destroyed before them, who were more imposing in respect of gear and outward seeming!
Shakir	And how many of the generations have We destroyed before them who were better in respect of goods and outward appearance!

فُلْ مَنْ كَانَ فِي الضَّالَّةِ فَلَيْمَدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا 75

Is	كَانَ	Whoever	مَنْ	Say you	فُلْ
Then surely will extend	فَلَيْمَدُدْ	The error	الضَّالَّةِ	In	فِي
An extension	مَدًّا	The Most Gracious	الرَّحْمَنُ	To him	لَهُ
They see	رَأَوْا	When	إِذَا	Until	حَتَّىٰ
Either	إِمَّا	They were promised	يُوعَدُونَ	That which	مَا
The Hour	السَّاعَةَ	Or	وَإِمَّا	The torment	الْعَذَابَ
(he) is	هُوَ	Who	مَنْ	Then they will know	فَسَيَعْلَمُونَ
And weaker	وَأَضْعَفُ	In position	مَكَانًا	Worst	شَرٌّ
				In forces	جُنْدًا

Translit	Qul Man Kāna Fī Ad-Dalālati Falyamdu Lahu Ar-Rahmānu Maddāan Ḥattā Idhā Ra'aw Mā Yū'adūna 'Immā Al-'Adhāba Wa 'Immā As-Sā'ata Fasaya 'lamūna Man Huwa Sharrun Makānāan Wa 'Ad'afu Jundāan
AhmedAli	کہ دو جو شخص گمراہی میں پڑا ہوا ہے سوال ہ بھی اسے ڈھیل دیتا ہے یہاں تک کہ جب اس چیز کو دیکھیں گے جس کا انہیں نے وعدہ دیا گیا تھا یا عذاب یا قیامت تب معلوم کر لیں گے مرتبے میں کون برائے اور لشکر کس کا کمزور ہے

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سورة مریم

Jalandhry	کہ دو کہ جو شخص گمراہی میں پڑا ہوا ہے غدا اس کو آہستہ آہستہ مہلت دیے جاتا ہے۔ یہاں تک کہ جب اس پیچے کو دیکھ لیں گے جس کا ان سے وعدہ کیا جاتا ہے خواہ عذاب اور خواہ قیامت۔ تو (اس وقت) جان لیں گے کہ مکان کس کا برا ہے اور انکر کس کا کمزور ہے
YusufAli	Say: "If any men go astray, (Allah) Most Gracious extends (the rope) to them. Until, when they see the warning of Allah (being fulfilled)— either in punishment or in (the approach of) the Hour— they will at length realise who is worst in position, and (who) weakest in forces!
M.Khan	Say (O Muhammad SAW) whoever is in error, the Most Gracious (Allâh) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. [This is the answer to the question in Verse No.19:73]
Pickthal	Say: As for him who is in error, the Beneficent will verily prolong his span of life until, when they behold that which they were promised, whether it be punishment (in the world), or the Hour (of doom), they will know who is worse in position and who is weaker as an army.
Shakir	Say: As for him who remains in error, the Beneficent Allah will surely prolong his length of days, until they see what they were threatened with, either the punishment or the hour; then they shall know who is in more evil plight and weaker in forces

وَيَرِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ۝ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًا

﴿76﴾

Those who	الَّذِينَ	Allah	اللَّهُ	And increases	وَيَرِيدُ
And the everlasting	وَالْبَاقِيَاتُ	In guidance	هُدًى	Were guided	اهْتَدَوْا
With	عِنْدَ	(are) better	خَيْرٌ	The righteous deeds	الصَّالِحَاتُ
And better	وَخَيْرٌ	For reward	ثَوَابًا	Your Lord	رَبَّكَ
				For resort	مَرَدًا

Translit	Wa Yazīdu Allāhu Al-Ladhīna Ahtadaw Hudāan Wa Al-Bāqiyātu Aṣ-Šāliḥātu Khayrun `Inda Rabbika Thawābāan Wa Khayrun Maraddāan
AhmedAli	اور جو لوگ ہدایت پر ہیں اُلُلٰہ انہیں زیادہ ہدایت دیتا ہے اور باقی رہنے والی نیکیاں تیرے رب کے نزدیک ثواب اور انجام کے لحاظ سے بہت ہی بہتر میں
Jalandhry	اور جو لوگ ہدایت یا ب میں غدا ان کو زیادہ ہدایت دیتا ہے۔ اور نیکیاں جو باقی رہنے والی میں وہ تمہارے پروگر کے صلے کے لحاظ سے خوب اور انجام کے اعتبار سے بہتر میں
YusufAli	"And Allah doth advance in guidance those who seek guidance; and the things that endure. Good Deeds, are best in the sight of thy Lord, as rewards, and best in respect of (their) eventual returns."
M.Khan	And Allâh increases in guidance those who walk aright. And the righteous good deeds that last, are better with your Lord, for reward and better for resort.
Pickthal	Allah increaseth in right guidance those who walk aright, and the good deeds which endure are better in thy Lord's sight for reward, and better for resort.
Shakir	And Allah increases in guidance those who go aright; and ever-abiding good works are with your Lord best in recompense and best in yielding fruit.

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَا وَتَيْنَ مَالًا وَوَلَدًا ﴿77﴾

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سورة مریم

Disbelieved	كَفَرَ	Him who	الَّذِي	Have you seen	أَفَرَأَيْتَ
Indeed I will be given	لَا وَتَيْنَ	And said	وَقَالَ	In Our Signs	بِإِيمَانِنَا
		And children	وَوَلَدًا	Wealth	مَالًا

Translit	'Afara'ayta Al-Ladhī Kafara Bi'āyātinā Wa Qāla La'ūtayanna Mālāan Wa Waladāan
AhmedAli	کیا تو نے اس شخص کو دیکھا جس نے ہماری آئتوں کا انکار کیا اور کہتا ہے کہ مجھے ضرور مال اور اولاد ملے گی
Jalandhry	بھلام تم نے اس شخص کو دیکھا جس نے ہماری آئتوں سے کفر کیا اور کہنے لگا کہ (اگر میں ازسر نو زندہ ہو) بھی تو یہی مال اور اولاد مجھے (مہاں) ملے گا
YusufAli	Hast thou then seen the (sort of) man who rejects Our Signs, yet says: "I shall certainly be given wealth and children"?
M.Khan	Have you seen him who disbelieved in Our Ayāt (this Qur'ān and Muhammad SAW) and said: "I shall certainly be given wealth and children [if I will be alive (again)],"
Pickthal	Hast thou seen him who disbelieveth in Our revelations and saith: Assuredly I shall be given wealth and children?
Shakir	Have you, then, seen him who disbelieves in Our communications and says: I shall certainly be given wealth and children?

﴿78﴾ أَطْلَعَ الْغَيْبَ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

Or	أَمْ	The Unseen	الْغَيْبُ	Has he known	أَطْلَعَ
The most Gracious (Allah)	الرَّحْمَنِ	With/from	عِنْدَ	Has he taken	اتَّخَذَ
				A covenant	عَهْدًا

Translit	'Ājjala 'a Al-Ghayba 'Am Attakhadha `Inda Ar-Rahmāni 'Ahdāan
AhmedAli	کیا اس نے غیب پر اطلاع پائی ہے یا اس نے الٰہ سے اقرار لے رکھا ہے
Jalandhry	کیا اس نے غیب کی خبر پا لی ہے یا اندا کے مہاں (سے) عمدے لیا ہے؟
YusufAli	Has he penetrated to the Unseen, or has he taken a promise with (Allah) Most Gracious?
M.Khan	Has he known the unseen or has he taken a covenant from the Most Gracious (Allâh)?
Pickthal	Hath he perused the Unseen, or hath he made a pact with the Beneficent?
Shakir	Has he gained knowledge of the unseen, or made a covenant with the Beneficent Allah?

﴿79﴾ كَلَّا ۖ سَنَكْتُبُ مَا يَقُولُ وَنَمَدُ لَهُ مِنَ الْعَذَابِ مَدًّا

What	مَا	We shall record	سَنَكْتُبُ	Nay	كَلَّا ۖ
For him	لَهُ	And We shall increase	وَنَمَدُ	He says	يَقُولُ
(increase)	مَدًّا	The torment	الْعَذَابِ	(from)	مِنَ

Translit | Kallā Sanaktubu Mā Yaqūlu Wa Namuddu Lahu Mina Al-'Adhābi Maddāan

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سورة مریم

AhmedAli	ہرگز نہیں ہم لکھ لیتے میں جو کچھ وہ کہتا ہے اور اس کے لیے عذاب بڑھاتے جاتے میں
Jalandhry	ہرگز نہیں۔ یہ جو کچھ کہتا ہے ہم اس کو لکھتے جاتے اور اس کے لئے آہستہ آہستہ عذاب بڑھاتے جاتے میں
YusufAli	Nay! We shall record what he says, and We Shall add and add to his punishment.
M.Khan	Nay! We shall record what he says, and We shall increase his torment (in the Hell);
Pickthal	Nay, but We shall record that which he saith and prolong for him a span of torment.
Shakir	By no means! We write down what he says, and We will lengthen to him the length of the chastisement

وَنَرِثُهُ مَا يَقُولُ وَيَأْتِيَنَا فَرْدًا ﴿٨٠﴾

He says (talks)	يَقُولُ	All that	مَا	And We shall inherit from him	وَنَرِثُهُ
		alone	فَرْدًا	And he shall come to Us	وَيَأْتِيَنَا

Translit	Wa Narithuhu Mā Yaqūlu Wa Ya'tīnā Fardāan
AhmedAli	اور ہم اس کے وارث ہوں گے جو کچھ وہ کہتا ہے اور ہمارے ہاں تنا آئے گا
Jalandhry	اور جو چیزیں یہ بتاتا ہے ان کے ہم وارث ہوں گے اور یہ اکیلا ہمارے سامنے آئے گا
YusufAli	To Us shall return all that he talks of, and he shall appear before Us bare and alone.
M.Khan	And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone
Pickthal	And We shall inherit from him that whereof he spake, and he will come unto Us, alone (without his wealth and children).
Shakir	And We will inherit of him what he says, and he shall come to Us alone.

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلَّهَ لِيَكُونُوا لَهُمْ عَزًّا ﴿٨١﴾

Allah	اللَّهُ	Besides	مِنْ دُونِ	And they have taken	وَاتَّخَذُوا
For them	لَهُمْ	That they might be	لِيَكُونُوا	Gods	آلَّهَ
				Honour	عَزًّا

Translit	Wa Attakhadhu Min Dūni Allāhi 'Ālihatan Liyakūnū Lahum 'Izzāan
AhmedAli	اور انہوں نے اللہ کے سوا معبود بنالیے میں تکہ وہ ان کے مدگار ہوں
Jalandhry	اور ان لوگوں نے خدا کے سوا اور معبود بنالے میں تکہ وہ ان کے لئے (موجب عزت و) مدد ہوں
YusufAli	And they have taken (for worship) gods other than Allah, to give them power and glory!
M.Khan	And they have taken (for worship) ālihah (gods) besides Allāh, that they might give them honour, power and glory (and also protect them from Allāh's Punishment).
Pickthal	And they have chosen (other) gods beside Allah that they may be a power for them.
Shakir	And they have taken gods besides Allah, that they should be to them a source of strength;

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سورة مریم

كَلَّا ۝ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًا ۝ 82

Their worship of them	بِعِبَادَتِهِمْ	But they will deny	سَيَكْفُرُونَ	Nay	كَلَّا ۝
opponents	ضِدًا	Against them	عَلَيْهِمْ	And they will be	وَيَكُونُونَ

Translit	Kallā Sayakfurūna Bi`ibādatihim Wa Yakūnūna `Alayhim Diddāan
AhmedAli	ہرگز نہیں وہ جلد ہی ان کی عبادت کا انکار کریں گے اور ان کے مخالف ہو جائیں گے
Jalandhry	ہرگز نہیں وہ (معودان باطل) ان کی پرستش سے انکار کریں گے اور ان کے دشمن (و مخالف) ہوں گے
YusufAli	Instead, they shall reject their worship, and become adversaries against them.
M.Khan	Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection).
Pickthal	Nay, but they will deny their worship of them, and become opponents unto them.
Shakir	By no means! They shall soon deny their worshipping them, and they shall be adversaries to them.

أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَوْزِعُهُمْ أَرَّاً ۝ 83

That We	أَنَا	You see	تَرَ	Do not	أَلَمْ
(on) against	عَلَى	The devils	الشَّيَاطِينَ	Have sent	أَرْسَلْنَا
To do evil	أَرَّاً	To push them/incite them	تَوْزِعُهُمْ	The disbelievers	الْكَافِرِينَ

Translit	'Alam Tara 'Annā 'Arsalnā Ash-Shayātīna 'Alá Al-Kāfirīna Ta'uuzzuhum 'Azzāan
AhmedAli	کیا تو نے نہیں دیکھا ہم نے شیطانوں کو کافروں پر چھوڑ رکھا ہے وہ انھیں ابھارتے رہتے میں
Jalandhry	کیا تم نے نہیں دیکھا کہ ہم نے شیطانوں کو کافروں پر چھوڑ رکھا ہے کہ ان کو بر ایجنتہ کرتے رہتے میں
YusufAli	Seest thou not that We have set the Evil Ones on against the Unbelievers, to incite them with fury?
M.Khan	See you not that We have sent the Shayatín (devils) against the disbelievers to push them to do evil.
Pickthal	Seest thou not that We have set the devils on the disbelievers to confound them with confusion?
Shakir	Do you not see that We have sent the Shaitans against the unbelievers, inciting them by incitement?

فَلَا تَعْجَلْ عَلَيْهِمْ ۝ إِنَّمَا نَعْدُ لَهُمْ عَدًّا ۝ 84

Against them	عَلَيْهِمْ	You make haste	تَعْجَلْ	So not	فَلَا
To them	لَهُمْ	We count out	نَعْدُ	Only	إِنَّمَا
				A number/counting	عَدًّا

Translit	Falā Ta`jal `Alayhim 'Innamā Na`uddu Lahum `Addāan
AhmedAli	سو تو ان کے لیے عذاب کی جلدی نہ کر ہم خود ان کے دن گن رہے ہیں

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Jalandhry	تو تم ان پر (عذاب کے لئے) جلدی نہ کرو۔ اور ہم تو ان کے لئے (دن) شمار کر رہے ہیں				
YusufAli	So make no haste against them, for We but count out to them a (limited) number (of days).				
M.Khan	So make no haste against them; We only count out to them a (limited) number (of the days of the life of this world and delay their term so that they may increase in evil and sins).				
Pickthal	So make no haste against them (O Muhammad). We do but count out unto them a number (of days).				
Shakir	Therefore be not in haste against them, We only number out to them a number (of days).				

﴿85﴾ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفُدًّا

The pious persons	الْمُتَّقِينَ	Wee shall gather	نَحْشُرُ	The Day	يَوْمٌ
Like a delegation	وَفُدًّا	The Most Gracious	الرَّحْمَنِ	Unto	إِلَى

Translit	Yawma Nāḥshuru Al-Muttaqīna 'Ilá Ar-Rahmāni Wafdāan				
AhmedAli		جس دن ہم پر ہیزگاروں کے رعائی کے پاس مہمان بناؤ کر جمع کریں گے			
Jalandhry		جس روز ہم پر ہیزگاروں کو خدا کے سامنے (بلطور) مہمان جمع کریں گے			
YusufAli	The day We shall gather the righteous to (Allah) Most Gracious, like a band presented before a king for honours.				
M.Khan	The Day We shall gather the Muttaqūn (pious and righteous Persons - see V.2:2) unto the Most Gracious (Allāh), like a delegatation (presented before a king for honour).				
Pickthal	On the day when We shall gather the righteous unto the Beneficent, a goodly company.				
Shakir	The day on which We will gather those who guard (against evil) to the Beneficent Allah to receive honors				

﴿86﴾ وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرُدًّا

To	إِلَى	The criminals	الْمُجْرِمِينَ	And We shall drive	وَنَسُوقُ
		In a thirsty state	وَرُدًّا	Hell	جَهَنَّمَ

Translit	Wa Nasūqu Al-Mujrimīna 'Ilá Jahannama Wirdāan				
AhmedAli		اور گناہگاروں کو دوزخ کی طرف پیاسا ہائکیں گے			
Jalandhry		اور گناہگاروں کو دوزخ کی طرف پیاسے ہانک لے جائیں گے			
YusufAli	And We shall drive the sinners to Hell, like thirsty cattle driven down to water—				
M.Khan	And We shall drive the Mujrimīn (polytheists, sinners, criminals, disbelievers in the Oneness of Allāh) to Hell, in a thirsty state (like a thirsty herd driven down to water),				
Pickthal	And drive the guilty unto Hell, a weary herd,				
Shakir	And We will drive the guilty to hell thirsty				

﴿87﴾ لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

Intercession	الشَّفَاعَةُ	They shall own	يَمْلِكُونَ	Not	لَا
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Have taken	اتَّخَذَ	Those who	مِنْ	Byt	إِلَّا
A covenant	عَهْدًا	The Most Gracious	الرَّحْمَنُ	With/from	عِنْدَ

Translit	Lā Yamlikūna Ash-Shafā `ata 'Illā Mani Attakhadha `Inda Ar-Rahmāni `Ahdāan				
AhmedAli	کسی کو سفارش کا اختیار نہیں ہو گا مگر جس نے رحمان کے ہاں سے اجازت لی ہو				
Jalandhry	(تو لوگ) کسی کی سفارش کا اختیار نہ رکھیں گے مگر جس نے خدا سے اقرار لیا ہو				
YusufAli	None shall have the power of intercession, but such a one as has received permission (or promise) from (Allah) Most Gracious.				
M.Khan	None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allâh).				
Pickthal	They will have no power of intercession, save him who hath made a covenant with his Lord.				
Shakir	They shall not control intercession, save he who has made a covenant with the Beneficent Allah.				

﴿88﴾ وَقَالُوا اتَّخَذَ الرَّحْمَنُ ولَدًا

The Most Gracious	الرَّحْمَنُ	Has taken	اتَّخَذَ	And they (said) say	وَقَالُوا
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Translit	Wa Qālū Attakhadha Ar-Rahmānu Waladāan				
AhmedAli	اور کہتے میں کہ رحمان نے بیٹا بنایا				
Jalandhry	اور کہتے میں کہ خدا بیٹا رکھتا ہے				
YusufAli	They say: "(Allah) Most Gracious has begotten a son!"				
M.Khan	And they say: "The Most Gracious (Allâh) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say that He has begotten a son ['Isâ (Christ) A.S.], and the pagan Arabs say that He has begotten daughters (angels, etc.)]."				
Pickthal	And they say: The Beneficent hath taken unto Himself a son.				
Shakir	And they say: The Beneficent Allah has taken (to Himself) a son.				

﴿89﴾ لَقَدْ جِئْتُمْ شَيْئًا إِدًا

A thing	شَيْئًا	You have brought forth	جِئْتُمْ	Indeed	لَقَدْ
				terrible	إِدًا

Translit	Laqad Ji'tum Shay'ān 'Iddāan				
AhmedAli	البیت حقیقت تھے حت بات زبان پر لائے ہو				
Jalandhry	(ایسا کہنے والو یہ تو) تم بڑی بات (زبان پر) لائے ہو				
YusufAli	Indeed ye have put forth a thing most monstrous!				
M.Khan	Indeed you have brought forth (said) a terrible evil thing.				
Pickthal	Assuredly ye utter a disastrous thing				

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Shakir	Certainly you have made an abominable assertion
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﴿٩٠﴾ تَكَادُ السَّمَاوَاتُ يَتَفَطَّرُنَ مِنْهُ وَتَنْشَقُ الْأَرْضُ وَتَخْرُجُ الْجِبَالُ هَذَا

Are torn	يَتَفَطَّرُنَ	The heavens	السَّمَاوَاتُ	Almost	تَكَادُ
The earth	الْأَرْضُ	And is split asunder	وَتَنْشَقُ	Whereby	مِنْهُ
In ruins	هَذَا	The mountains	الْجِبَالُ	And fall	وَتَخْرُجُ

Translit	<i>Takādu As-Samāwātu Yatafattarna Minhu Wa Tanshaqqu Al-'Ardu Wa Takhirru Al-Jibālu Haddāan</i>				
AhmedAli	کہ جس سے امہی آسمان پھٹ جائیں اور زمین چڑ جائے اور پہاڑ نکڑے ہو کر گر پیں				
Jalandhry	قریب ہے کہ اس (افڑاء) سے آسمان پھٹ پیں اور زمین شق ہو جائے اور پہاڑ پارہ پارہ ہو کر گر پیں				
YusufAli	At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin.				
M.Khan	Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,				
Pickthal	Whereby almost the heavens are torn, and the earth is split asunder and the mountains fall in ruins,				
Shakir	The heavens may almost be rent thereat, and the earth cleave asunder, and the mountains fall down in pieces,				

﴿٩١﴾ أَنْ دَعُوا لِلرَّحْمَنِ وَلَدًا

To the Most Gracious	لِلرَّحْمَنِ	They ascribe	دَعْوًا	That	أَنْ
				son	وَلَدًا

Translit	<i>'An Da'aw Lilrahmani Waladāan</i>				
AhmedAli	اس لئے کہ انہوں نے رحمان کے لیے بینا تجویز کیا				
Jalandhry	کہ انہوں نے خدا کے لئے بینا تجویز کیا				
YusufAli	That they should invoke a son for (Allah) Most Gracious.				
M.Khan	That they ascribe a son (or offspring or children) to the Most Gracious (Allâh).				
Pickthal	That ye ascribe unto the Beneficent a son,				
Shakir	That they ascribe a son to the Beneficent Allah.				

﴿٩٢﴾ وَمَا يَنْبِغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا

For the Most Gracious	لِلرَّحْمَنِ	It is suitable	يَنْبِغِي	But not	وَمَا
A son	وَلَدًا	He should take	يَتَّخِذَ	That	أَنْ

Translit	<i>Wa Mā Yanbaghī Lilrahmani 'An Yattakhidha Waladāan</i>				
AhmedAli	اور رحمان کی یہ شان نہیں کہ کسی کو عیناً بنائے				

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Jalandhry	اور خدا کو شایان نہیں کہ کسی کو بینا بنائے				
YusufAli	For it is not consonant with the majesty of (Allah) Most Gracious that He should beget a son.				
M.Khan	But it is not suitable for (the Majesty of) the Most Gracious (Allâh) that He should beget a son (or offspring or children).				
Pickthal	When it is not meet for (the Majesty of) the Beneficent that He should choose a son.				
Shakir	And it is not worthy of the Beneficent Allah that He should take (to Himself) a son.				

﴿93﴾ إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتَيْ الرَّحْمَنْ عَبْدًا

Who are	مَنْ	All	كُلُّ	(is) not	إِنْ
And the earth	وَالْأَرْضِ	The heavens	السَّمَاوَاتِ	In	فِي
The Most Gracious (Allah)	الرَّحْمَنِ	Comes (unto)	آتَيْ	But	إِلَّا
				As a slave	عَبْدًا

Translit	'In Kullu Man Fī As-Samāwāti Wa Al-'Arḍi 'Illa 'Ātī Ar-Rahmāni 'Abdāan
AhmedAli	جو کچھ آسمانوں اور زمین میں ہے ان میں سے ایسا کوئی نہیں جو رحمان کا بندہ بن کر نہ آئے
Jalandhry	تمام شخص جو آسمانوں اور زمین میں میں سب خدا کے رو برو بندے ہو کر آئیں گے
YusufAli	Not one of the beings in the heavens and the earth but must come to (Allah) Most Gracious as a servant.
M.Khan	There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave.
Pickthal	There is none in the heavens and the earth but cometh unto the Beneficent as a slave.
Shakir	There is no one in the heavens and the earth but will come to the Beneficent Allah as a servant.

﴿94﴾ لَقَدْ أَخْصَاهُمْ وَعَدَهُمْ عَدًّا

And counted them	وَعَدَهُمْ	He has comprehended them	أَخْصَاهُمْ	Indeed	لَقَدْ
				A full counting	عَدًّا

Translit	Laqad 'Aḥṣāhum Wa `Addahum `Addāan
AhmedAli	البٰتِه تحقیق اس نے انھیں شمار کر رکھا ہے اور ان کی لگتی گن رکھی ہے
Jalandhry	اس نے ان (سب) کو (اپنے علم سے) گھیر کر رکھا ہے (ایک ایک کو) شمار کر رکھا ہے
YusufAli	He does take an account of them (all), and hath numbered them (all) exactly.
M.Khan	Verily, He knows each one of them, and has counted them a full counting.
Pickthal	Verily He knoweth them and numbereth them with (right) numbering.
Shakir	Certainly He has a comprehensive knowledge of them and He has numbered them a (comprehensive) numbering.

﴿95﴾ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا

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On the Day	يَوْمٍ	Will come to Him	آتِيهِ	And everyone of them	وَكُلُّهُمْ
		alone	فَرْدًا	(of) Resurrection	الْقِيَامَةِ

Translit	Wa Kulluhum 'Ātīhi Yawma Al-Qiyāmati Fardāan	
AhmedAli		اور ہر ایک ان میں سے اس کے ہاں آکیا آئے گا
Jalandhry		اور سب قیامت کے دن اس کے سامنے آکیلے اکیلے حاضر ہوں گے
YusufAli	And every one of them will come to him singly on the Day of Judgment.	
M.Khan	And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).	
Pickthal	And each one of them will come unto Him on the Day of Resurrection, alone.	
Shakir	And every one of them will come to Him on the day of resurrection alone.	

﴿ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴾ 96

Believed	آمَنُوا	Those who	الَّذِينَ	Verily	إِنَّ
Will bestow	سَيَجْعَلُ	Righteous deeds	الصَّالِحَاتِ	And worked	وَعَمِلُوا
love	وُدًّا	The Most Gracious	الرَّحْمَنُ	For them	لَهُمُ

Translit	'Inna Al-Ladhīna 'Āmanū Wa 'Amilū Aṣ-Šāliḥāti Sayaj`alu Lahumu Ar-Raḥmānu Wuddāan	
AhmedAli	بے شک جو ایمان لانے اور نیک کام کیے عین قریب رحمان ان کے لیے محبت پیدا کرے گا لاشہب جو لوگ ایمان لانے اور انہوں نے اپھے کام کیے الہ تعالیٰ ان کے لیے محبت پیدا کرے گا	
Jalandhry	اور جو لوگ ایمان لانے اور عمل نیک کرنے خدا ان کی محبت (خلموقات کے دل میں) پیدا کر دے گا	
YusufAli	On those who believe and work deeds of righteousness, will (Allah) Most Gracious bestow Love.	
M.Khan	Verily, those who believe [in the Oneness of Allāh and in His Messenger (Muhammad SAW)] and work deeds of righteousness, the Most Gracious (Allāh) will bestow love for them (in the hearts of the believers).	
Pickthal	Lo! those who believe and do good works, the Beneficent will appoint for them love.	
Shakir	Surely (as for) those who believe and do good deeds for them will Allah bring about love.	

﴿ فَإِنَّمَا يَسِّرَنَا هُوَ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدُّا ﴾ 97

On your tongue	بِلِسَانِكَ	We have made easy this (the Quran)	يَسِّرَنَا هُوَ	Only	فَإِنَّمَا
(to) the pious persons	الْمُتَّقِينَ	With it	بِهِ	That you may give glad tidings	لِتُبَشِّرَ
People	قَوْمًا	With it	بِهِ	And you warn	وَتُنذِرَ
				Most quarrelsome	لُدُّا

Translit Fa'innamā Yassarnāhu Bilisānika Litubashshira Bihi Al-Muttaqīna Wa Tundhira Bihi QawmāanLuddāan

The Holy Quran

Mary

Sura # 19 – 98 Verses - Makkah

سورة مریم

AhmedAli	سوہم نے فرمان کو تیری زبان میں اس لیے آسان کیا ہے کہ تو اس سے پہیز گاروں کو خوشخبری سنادے اور جھگڑے نے والوں کو ڈرادے
Jalandhry	(اے پیغمبر) ہم نے یہ (قرآن) تمہاری زبان میں آسان (نازل) کیا ہے تاکہ تم اس سے پہیز گاروں کو خوشخبری پہنچا دو اور جھگڑا لوگوں کو ڈر سنادو
YusufAli	So have We made the (Qur'an) easy in thine own tongue, that with it thou mayest give Glad Tidings to the righteous and warnings to people given to contention.
M.Khan	So We have made this (the Qur'ân) easy in your own tongue (O Muhammad SAW), only that you may give glad tidings to the Muttaqûn (pious and righteous persons - See V.2:2), and warn with it the Luda (most quarrelsome) people.
Pickthal	And We make (this Scripture) easy in thy tongue, (O Muhammad) only that thou mayst bear good tidings therewith unto those who ward off (evil), and warn therewith the foward folk.
Shakir	So We have only made it easy in your tongue that you may give good news thereby to those who guard (against evil) and warn thereby a vehemently contentious people.

﴿98﴾ وَكُمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنِ هَلْ تُحِسْنُ مِنْهُمْ مِنْ أَحَدٍ أُو تَسْمَعُ لَهُمْ رِكْزَانٌ

Before them	فَبِلَهُمْ	We have destroyed	أَهْلَكْنَا	And how many	وَكُمْ
Can	هَلْ	A generation	قَرْنِ	(from)	مِنْ
(from) any	مِنْ	Of them	مِنْهُمْ	You find	تُحِسْنُ
You hear	تَسْمَعُ	Or	أُو	One	أَحَدٍ
		A whisper	رِكْزَانٌ	Of them	لَهُمْ

Translit	Wa Kam 'Ahlaknā Qablahum Min Qarnin Hal Tuḥissu Minhum Min 'Ahadin 'Aw Tasma'u Lahum Rikzāan
AhmedAli	اور ہم ان سے پہلے کئی جا عتیں بلاک کر پکے میں کیا تو کسی کی ان میں سے آہٹ پاتا ہے یا ان کی بھنک سنتا ہے
Jalandhry	اور ہم نے اس سے پہلے بست سے گروہوں کو بلاک کر دیا ہے۔ بھلا تم ان میں سے کسی کو دیکھتے ہو یا (کمیں) ان کی بھنک سنتے ہو
YusufAli	But how many (countless) generation before them have We destroyed? Canst thou find a single one of them (now) or hear (so much as) a whisper of them?
M.Khan	And how many a generation before them have We destroyed! Can you (O Muhammad SAW) find a single one of them or hear even a whisper of them?
Pickthal	And how many a generation before them have We destroyed! Canst thou (Muhammad) see a single man of them, or hear from them the slightest sound?
Shakir	And how many a generation have We destroyed before them! Do you see any one of them or hear a sound of them?